

Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau

3

Vol. XXVII.

May, 1934

No. 2

Published monthly by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

Instability and Ugliness

Among the Scottish patriots who rebelled against the gospel of urbanism was Alexander Smith, the author of *Dreamthorp* (1863) and *A Summer in Stage* (1865), on which the reviewer in the *Times Literary Supplement* of December 25, 1930, has a pertinent reflection.

"But Smith finds in Edinburgh the same contrast as in Glasgow, though in reversed order—first the dream, then the terror. He knows well that behind the grand Castle ridge lie the Cowgate slums as awful as those of Glasgow. Both these slums set their stamp on the faces of those who live in them. 'It is amazing,' he writes with reference to the Cowgate, 'of what ugliness the human face is capable.' How deep the horror of slumdom had penetrated his soul is shown most strikingly after he reaches Skye. He is told of the abominations of Skye hovels, and is expected to be horrified. He sees them for himself. He describes a Skye hut, nothing extenuating. There are three generations of human beings crowded into one end of it, where the peat-reek eddies about always, refusing to make its exit through the bottomless herring barrel that serves for chimney. In the other end are the animals. But Smith firmly refuses to be horrified. There are compensations. Step outside the hut, and in a moment you are in the presence of Nature—green turf, purple heather, the pure stream, the ocean, the unpolluted sky. The people are strong, happy, long-lived. This is not horrible. For horror we are carried back again to the Cowgate, where there may be seen 'faces of men containing the débris of the entire decalogue, faces which hurt you more than a blow would.' And yet beauty lies almost as close to those faces of the Cowgate as it does to the inmates of the Skye hovel. It might be worth the while of some philosopher to think out the problem why it is that *beauty direct from the hand of God brings healing on her wings, whereas beauty partly made by man seems powerless to heal the hurt man has inflicted*" (Italics mine).

For one thing, the former is given for all, while the latter, since the humanist renaissance, has been very largely for the exclusive pleasure of the wealthy. To gather art into museums but emphasizes its divorce from the life of the poor. The supremely beautiful art

of the Middle Ages was popular. In England the cathedral chapters at least expressed the aspirations of all classes bound together by a common faith, in France the cities themselves built cathedrals yet more sublime. The same cannot be said of modern Edinburgh's Greek temples and castle-barracks (whose beauty, to judge by photographs, is perhaps open to question). These are not the expression "of joy in widest commonalty spread," but rather the expression of a plutocracy's sense of fitness. There is not in fact, and hardly now in theory, a common religion with its hopes and fears common to all binding the whole community and other nations also in a bond of unity. When the old Faith reigned the civic world was clothed in beauty, to the very hovels. And all about the cities lay God's glorious world of forms and colors decked with an art of Catholic inspiration and vernacular variety. And this beauty, since there were then, thank God, no "Education" Acts, could be enjoyed by all.

"In the country you have but to walk or look out of your window and you are in the midst of beautiful and living things Every natural pleasure is about you: you may walk, or ride, or skate, or swim, or merely sit still and be at rest. But in London you must invent pleasures and then toil after them. The pleasures of London are more exhausting than its toils. No stone-breaker on the roads works so hard or martyrs his flesh as the actress or the woman of fashion. No one in London does what he wants to do, or goes where he wants to go. It is a suffering to go to any theatre, any concert. There are even people who go to lectures, and all this continual self-sacrifice is done for 'amusement'. It is astonishing. London was once habitable, in spite of itself. The machines have killed it. The old, habitable London exists no longer. Charles Lamb could not live in this mechanical city, out of which everything old and human has been driven by wheels and hammers and the fluids of noise and speed It is only in machines that you can escape the machines To live in it is to live in the hollow of a clangling bell, to breathe its air is to breathe the foulness of modern progress."¹

Modern "education" (happily named by Ruskin "deducation") has succeeded in corrupting the minds and hearts of the country-born, to

the extent of making them despise God's handiwork and seek the flashy wrecker's lights of the city. And they are gone, all but a few of them. Whereupon the very educationists make many words and even some show of action about a solemn shutting of the stable door, and appoint a shoal of new officials at public expense to convince the public that something must be done and is being done about it. Meanwhile not only has the horse been stolen, but the stable also, by the new *pétroleurs*, and turned into a garage, full of death-dealing machines.

A good example of the effect of "modern education" on rural youth before the war comes to my hand from one of the last strongholds of English England.

"One evening lately, when the mayfly was piroetting and level lights were burnishing the buttercup meadows to orange, a friend of mine, who was fishing at Swinbrook, exclaimed at the radiant glory of it all to a youth who was leaning on the bridge. 'D'yer think so?' he said. 'I know I 'ates ut; I'm agoin' to get out of ut.'"²)

"Emancipated", doubtless, in his own eyes, this youth was a veritable slave, the slave of the agencies of Antichrist who teach him that the contempt of all human experience and tradition and ignoring of the Creator are the beginning of wisdom, and that black-coated type-thumping or machine-minding are sign and symbol of the ascent of man. Country occupations may be good enough for the "illiterate" Spanish provincial, but not for the enlightened reader of Northcliffian headlines.

"In the climate of England, in the atmosphere of London, on these pavements of the Edgware Road, there is no way of getting any simple happiness out of natural things, and they have lost the capacity for accepting natural pleasures graciously, if such came to them.... they have infinitely less sense of the mere abstract human significance of life than the facchino who lies, a long blue streak in the sun, on the Zattere at Venice, or the girl who carries water from the well in an earthen pitcher, balancing it on her head, in any Spanish Street."³)

It is strange how few, during the industrial period, ever adverted to the fact that Our Blessed Lord's parables are all taken from normal human life, while Tyre and Sidon, which represented an opulent commercialism, are, to say the least, far from types of the elect, and Nineveh had been for centuries a byword. Now if the occupations of husbandry, carpentry, the potter's craft, and others, such as fishing with nets, had been degraded ones, if mankind should indeed be considered as gravely handicapped until the 19th century brought machinery and the twentieth wireless and petrol into general use, then it is for them to explain why Our Lord addressed Himself only to the degraded and enslaved, and further, on what ground they judge that mankind became really

better with the nineteenth century. It is strange indeed if these inventions were needful to the well-being of mankind, that they should have been delayed until an age of widespread apostasy.

"The shepherd, in the quaint highland garb of old Greece, is a familiar figure, whose shaggy beard, sheepskin cape and old-fashioned crook are strangely reminiscent of Biblical times. Unkempt perhaps, but none the less picturesque.... these old shepherds seem part of the wild mountain scenery amidst which they move. To a group of such simple folk sitting round a brush-wood fire in the silence of the wilderness—a silence only broken by the howl of the jackals and the chirp of insects—came the first news of the Miraculous Birth.

"While the Western half of the world wearies itself, rushing from one new idea to another; while, in feverish unrest, it chases the bubbles of impossible schemes, there are people in this old corner of Europe who have neither changed with time nor perpetrated the folly of trying to be aught but what Nature has made them."⁴)

Are not these, if they yet survive, in far better case than the film-dazed victims of the Shylockracy in our huge noisy cities, whence "nature's face is banished and estranged"? Had any one offered to the shepherds on their return from Bethlehem the gift of motor-bicycles I venture to believe they would have been spurned away with the contempt they deserved.

A few years before the war the question was raised by one who had wide experience of the workman's life: are these pretended 'benefits' rightly so named?

"It is customary to speak of the present age as one of progress;.... and the man in the street,.... if he ever considers his ancestors, it is with a sense of pity for their ignorance, for in a vague kind of way he has an idea that down to his grandfather's time the world was wrapt in a darkness of ignorance. Let us, in our own way, see where we stand to-day. Never before in human history has man enjoyed the conveniences and comforts of our day.... No other hundred years of history could compare with it for *inventiveness*. Man has excelled himself in this regard. But, judging by the fruits, which are the real test of any work, have these alleged benefits improved the race? There are greater facilities for doing everything, from sleeping to travelling; but is the average man a better man to-day, physically, mentally, morally, and spiritually, than the average man of a hundred, or of a thousand years ago?"⁵)

Mammon's "civilization" is killing the sense of beauty in its victims as surely as if it were by design, and for my part I think it is by design on the part of the hidden powers who, unseen, guide and co-ordinate the activities of secularists, modernists, and the rest to serve their secret purpose. Father Martindale re-

cently expressed the conviction that the loss of the sense of beauty will become general in the secular world.⁶⁾ A sense of beauty is too apt to awaken immortal longings that do not make for "efficient salesmanship" (thank God). As Ruskin put it about 60 years since: "I know perfectly that to the general people, trained in the midst of the ugliest objects that vice can design, in houses, mills and machinery, *all* beautiful form and color is as invisible as the seventh heaven. It is not a question of appreciation at all; the thing is physically invisible to them, as human speech is inaudible during a steam whistle."⁷⁾

Escape from such surroundings, plant human beings on the soil with pure family life, whose anchors are hearth and altar, and beauty will soon blossom again "requicken all within our green sea's girth." We must seek first the kingdom of God, and this all-important quest will of itself more and more take us out of the cities into the land God gave us to be at once our sustenance and our dwelling-place.

FR. H. E. G. ROPE, M.A.
Mawley, England

New Deals, Past and Present

IV.

The New Caucus Room of the House of Representatives at Washington is said to have resembled a battlefield after the hearing instituted to examine into the accusation by Dr. William A. Wirt, superintendent of schools at Gary, Indiana, that "brain trusters" within the Government were plotting to overthrow the existing social and economic order. Viewing the event in the spirit of irony, a writer in *The United States News* remarks: "You can't let a lot of brain loose anywhere, even in Washington, without causing plenty of damage."¹⁾

Quite true. We would even contend that "a lot of brain loose," meaning a confusing assortment of theories, doctrines, policies, striving for realization, were apt to do more damage in the Nation's capital than anywhere else. It is in Washington the future of the American people is being decided at the present time, and it depends upon the policies now being licked into a semblance of shape, whether or not "of troubrous labor we are doomed to reap our fill."

1) Symons, A., *Cities and Seacoasts and Islands*. p. 147.

2) Gretton, M. S., *The Corner of the Cotswolds*, 1914. p. 205.

3) Symons, A., *Loc. cit.*, p. 182.

4) Goff, A., and Fawcett, Hugh A., *Macedonia, a Plea for the Primitive*. London, 1921, p. 118.

5) Milligan, G., *Life Through Labor's Eyes*, 1911. p. 69.

6) In the *Messenger of the Sacred Heart*, Jan. 1931, if I remember rightly.

7) Ariadne Florentina. 1890. p. 273.

1) Wash., April.

It is therefore we shall not, for the present, continue to discuss the advent of a new social and economic era toward the end of the 18. century, but attempt to discover the purposes of the contending elements now engaged in establishing a new economic order in our own country.

Watching from afar the swift-running current of events at Washington, forming whirlpools as it dashes against obstacles not visible to the uninitiated, the onlooker is oppressed by a sensation akin to the awe experienced while viewing the cataracts of the Niagara. But however chaotic the conditions surrounding the New Deal may seem, there are ideas, theories, forces at work intended by their promoters to bring order out of a confused state of affairs. There is among the latter no agreement, however, regarding the premeditated end, except inasmuch as all of the contending forces insist the Government at Washington, and more particularly its executive branch, should be endowed with all the powers and means necessary for the consummation of the "New Deal".

In spite of the evident tendency to disregard the tenets of Jeffersonian Democracy, they have served the American people well for over a hundred years. The great Virginian conceived of our nation as a confederacy, more in harmony with the monarchy discussed by Dante than a republic, such as France. There is no mistaking his defense, for instance, of the independent rights of the states, comprising the great commonwealth he helped to found, against the attempts of the judiciary to further the power of what Jefferson calls the "general government." He was convinced that it was not by the consolidation, or concentration of powers, but by their distribution, that good government is effected. In fact, he declares: "Were not this great country already divided into States, that division must be made, that each might do for itself what concerns itself directly, and what it can so much better do than distant authority." The great statesman likewise believes it was well each state should be divided into counties, "each to take care of what lies within its local bounds," and so on through townships or wards, to the individual proprietor.²⁾

Emphasizing, as it were, what the author of *De Monarchia* had written five hundred years earlier: "But the statement: All peoples can be governed by one supreme ruler, should not be understood to mean that every petty ordinance of every small community must proceed directly from him."³⁾ Similarly "Quadragesimo anno", having deplored the State should have been "submerged and overwhelmed by an in-

2) The Writings of Thomas Jefferson. Wash., 1903, Vol. I.

3) Sauter, Dr. C. Dantes Monarchie. Freib., 1913, p. 112.

finity of affairs and duties," once the old corporations had been destroyed, declares it to be "an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller or lower bodies."⁴⁾

The Nation-State, the genesis of which we outlined briefly in former articles, gives little or no heed to considerations of this nature. Hardly had the French Revolution destroyed the monarchy, when it substituted a new tyrant, the volonté générale, the expression of the will-total of sovereign individuals. From the pact entered into by them results in the public order the collective sovereignty of all. So Rousseau thought, and so the members of the Convention at Paris decreed. Moreover, no limits to the authority of this republic of equals was thinkable to both. Rousseau, in fact, ascribes to it, as William Samuel Lilly points out, "a universal and compulsory power to order and dispose of each part of the body politic in the manner which it judges to be most advantageous to all."⁵⁾ "As Nature," Rousseau declares, "gives to each man absolute authority over his own members, so the social pact gives to the body politic an absolute authority over all its members, and it is this same power which, directed by the general will, bears the name of sovereignty."

The author of "Du Contrat Social" drew from such premises the conclusion, that all rights, among them that of property, exist only by the sufferance of the common will, and within the limits prescribed by it. "The right of the individual over his own possessions is subordinate to the right the community has over all."⁶⁾ And this collective sovereignty, like the individual sovereignty of which it is the outcome, is, as Lilly remarks, inalienable.

These doctrines were incorporated in the "Declaration of the Rights of Man," which so influenced political theory and action throughout the 19. century. With what results, particularly with regard to the exercise of public power, a statement printed in the Literary Supplement of the *Times*, of London, sometime in 1918 or 1919, shows:

"The State is the machinery of the mass, and it has become the master of our lives and liberties, to some of us the architect of our fortunes, to others of our ruin, but to all the arbiter of consciences, the dictator of our truths, the censor of our morals, and the autocrat of our breakfast table."⁷⁾

⁴⁾ See parag. on The Reconstruction of the Social Order. N. C. W. C. ed., p. 26.

⁵⁾ The New France. London, 1913, p. 12.

⁶⁾ Quoted by Lilly, p. 12.

⁷⁾ Quoted by E. S. P. Haynes, Liberty and the State, in the *Engl. Review*. Unfortunately our copy lacks month and year of publication.

While Europe was being steeped in ideas of the State developed by Rousseau, Hegel, and Marx, tendencies present in the English colonies before our Nation was born asserted themselves and ultimately came to the fore. It was chiefly as a war-waging unit Federal Power succeeded in breaking down restrictions opposed to extension of Federal control beyond the limits contemplated by the men, who feared the exercise of power centralized in the hands of either an individual or the representatives of the "collective sovereignty" postulated by the French philosopher. The Civil War carried the Nation far in the direction former generations had decided to guard against, and the World War scored heavily against the rights of the states. Henry Litchfield West believes a new epoch in our national history to have been inaugurated on April 6, 1917, when "the people of the United States, through their representatives in Congress, declared the existence of a state of war with Germany."⁸⁾

"Since that eventful date," he writes, "we have witnessed a most remarkable and unprecedented exercise of Federal power. We have, without protest and even with satisfaction, accorded to the Government a control over corporate and individual existence which infinitely transcends the wildest dreams of those who advocated centralized authority." Mr. West, whose book was commended by Theodore Roosevelt, considers "the Federal power now witnessed in unparalleled extent" to be "the [result of the] evolution of a principle to which we have grown accustomed and which we now recognize as essential to our national welfare." He believes, furthermore, its growth will remain unchecked, and that "its continued manifestations upon a constantly enlarging scale is as inevitable as fate."⁹⁾ Mr. West has, of course, noticed the rapid changes in the character of our government as designed by its founders, "and that we are less prone than heretofore to regard our Constitution as a sacred and inviolable instrument." He admits quite frankly the possibility that, "with the integrity of the state as an essential unit disappearing, we may be brought face to face with a one-Man bureaucratic autocracy." He likewise concedes the further danger of our drifting into Socialism, which, as he admits, "cannot develop in a republic composed of independent sovereignties, but which will thrive exceedingly under the aegis of a strong centralized government."¹⁰⁾

Is it to be assumed, our Progressives, Radicals and Reds are not aware of this? Are they not perhaps fostering the extension of Federal power because they are convinced that, to quote

⁸⁾ Federal Power, its Growth and Necessity. N. Y., 1918, p. vii.

⁹⁾ Loc. cit. p. viii.

¹⁰⁾ Loc. cit. p. ix.

Mr. West once more, "the Federalism of to-day is carrying us steadily toward Socialism—not the anarchistic, revolutionary, radical Socialism that disregards the inherent rights of property and demands the equality at the sacrifice of individuality, but the State Socialism which employs the power of the Government to accomplish those desirable and universal results which are not otherwise attainable?"¹¹⁾ That is, according to the opinion of those who, actuated by ulterior motives, wish to create the impression that the State, in our case represented by the Federal Power, is capable of performing miracles, making straight whatever may be crooked, and dispensing health, wealth, and happiness to one and all of its citizens.

To this embodiment of national sovereignty, the Federal power, the people of our country have turned in sheer despair, convinced of its ability to translate the common will into action. For three long years the hapless victims of forces they did not comprehend and which they were incapable of controlling had suffered with astonishing patience the fate they knew not who had prepared for them. They merely realized their utter helplessness to provide work, bread, security of either a job or whatever property they might have accumulated, and likewise their dependence on that something known to them as 'business' or perhaps as industry or high-finance. For despite the suspicion the masses had long harbored against a Rockefeller, a Morgan, or a Mellon, they had nevertheless assumed the 'money barons' and 'captains of industry', impelled as they were by self-interest and kept in leash to an extent by the Government, to be able to keep the wheels of industry and commerce turning and money in circulation. And had they, on the other hand, not been assured repeatedly the Federal Reserve System made impossible the old-fashioned panic? Such as their fathers and grandfathers had experienced in 1893, 1873, 1857, and 1837! And after all, it is but little the masses want. Grant them the opportunity to make a living, a degree of security for their job and possessions, add to these a few comforts and cheap pleasures, and their willingness to let others administer public affairs and shape and determine the course of events, is assured. On the whole, the mass was satisfied with prevailing conditions, enjoying to the full "the American standard," and living in the hope that 'prosperity' would never cease.

There was a rude awakening from this quiescence. The utter helplessness of financial and industrial, as well as political leaders in the face of a financial and economic catastrophe such as the world had never before witnessed, soon became apparent. While the 'big fellows' whistled to keep up courage and instil it in the masses, their actions gave no proof of their

ability to lay the terrible specters their greed, incompetence and folly had raised. The people even discovered the equilibrium of the great enterprises conducted by these men had been sustained only with the aid of the Government, largely in the shape of subsidies, direct or indirect, and at the cost of all the people. This knowledge and the lack of willingness to help on the part of some of the 'aristoi', and the evident inability to do so on the part of others, together with the impression created by the inefficiency, corruption and apparent blind selfishness of financiers, industrialists and local public officials, at last induced the masses throughout the nation to turn to Washington for comfort and aid. Whatever reluctance may have at first existed on the part of the national Government to engage in the tremendous task of relieving a nation so numerous as ours, a people scattered over a continent, with conditions so varied as those existing in our country, was overcome by the continued pressure a desperate people brought to bear on their political leaders. Why should not the Federal power exert itself, to provide work and food for the people, and establish economic and financial stability, as it had done in 1917-18 to arm the Nation for its struggle on the battle-fields of Europe?

A new Pharaoh had been discovered by the people in the face of a calamity no less serious than the one the Bible records as the cause of the transfer of all property from the people of Egypt to their ruler, and the beginning of their servitude. When their money was spent and their cattle was gone there was nothing left to them but their bodies and their lands, and these even the people visited by a famine were willing to give to the king in exchange for seed, "lest for want of tillers the land may be turned into a wilderness." In the end, "Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands" (Gen. XLVII, 13, 22). Thus was consummated the new deal devised by Jacob's son, when "in the world there was want of bread, and a famine had oppressed the land: more especially of Egypt and Chanaan."

The planned economy of Joseph was simple enough; moreover, what he had determined on, he was permitted to execute by the ruler in accordance with custom common to absolutism. Important matters are not so easily determined, fortunately, in a modern republic, not as yet at any rate. The fact of the matter is, there is a "lot of brain loose" everywhere, engaged in efforts to influence or even control the evolution of the financial and economic system, the faults of which the past five years have demonstrated. They are far from being in accord on the principles and measures best adapted to the purposes of a Planned Economy, which all seem more or less agreed should replace what is now

¹¹⁾ Loc. cit. p. 177.

generally described as *laissez faire, laissez aller*. Because, whether men tend towards Collectivism, or would choose Fascism as an alternative for Capitalism, all of them demand the State should henceforth control and regulate, to a degree, which would have seemed intolerable to former generations of Americans, the economic life of the Nation. The Federal power seems to them possessed of all the prerequisites necessary for the accomplishment of the ends they have in view. But they are not of one opinion either regarding these ends or the means to obtain them. Hence contentions. One may say of the "brain trusters", official and non-official: "Many men, many minds." And what may these minds be contemplating?

F. P. KENKEL

Catholics and the American Declaration of Independence (1774—1776)

V.

The Catholic settlers of Canada had been a source of disquiet and alarm to the English colonists south of the St. Lawrence River from the very first years of their establishment in that northern region. As early as 1613 they rushed to Canada to destroy the feeble settlements of the Catholic Frenchmen. They would not rest till all of Canada was conquered in 1760. Congress states in its resolutions of October 14, 1774, that "by the assistance of blood and treasure of the British colonies Canada was conquered from France,"⁵³⁾ and in its Memorial to the inhabitants of the British colonies of October 21, 1774, boasts "that the colonies were established and generally defended themselves without the least assistance from Great Britain."⁵⁴⁾ Hence the bitterness of heart when they observed a friendly attitude on the part of the government towards those Catholics. All their sacrifices in lives and money seemed wasted; for over a century they had been scheming, using fair means and foul, to exterminate Popery or at least to check it, and in the end found that the government attempted to "establish Popery" by law where it hitherto had only tolerated that religion. As usual in heated disputes, one side of the contestants was laboring under a gross misconception. The Quebec Act did not grant more than the right to tithes and restoration of the French laws. This was very little indeed, and, as later events proved, the Church was obliged to fight for many decades to secure a firm legal status and some sort of "Establishment by Law."

Yet the revolting colonists had their own interpretation of the Quebec Act; they believed the King and the government had established

⁵³⁾ Journal of Congress, vol. I, Philadelphia, 1800, p. 30. ⁵⁴⁾ Ibid., p. 48.

Popery in Canada to secure the co-operation of the Canadian Catholics for the purpose of overawing and oppressing the discontented English colonies. Congress gave expression to this fear that, "by the influence of civil principles and ancient prejudices, the inhabitants" of Canada would be "disposed to act with hostility against the free Protestant colonies, whenever a wicked ministry shall chuse so to direct them"⁵⁵⁾; that "by being disunited from us (Americans), detached from our interests, by civil as well as religious prejudices, that by their (Canadians) numbers daily swelling with Catholic emigrants from Europe, and by their devotion to administration, so friendly to their religion, they (Canadians) might become formidable to us, and on occasion, be fit instruments, in the hands of power, to reduce the ancient, free Protestant colonies to the same state of slavery with themselves; . . . and being extremely dangerous to our liberty and quiet, we cannot forbear complaining of it, as hostile to British America"⁵⁶⁾; that "the inhabitants (of Canada), deprived of liberty, and artfully provoked against those of another religion, will be proper instruments for assisting in the oppression of such as differ from them in modes of government and faith."⁵⁷⁾ Laboring under that fear, Congress appealed to the Catholic Canadians, "not to suffer yourselves to be inveigled or intimidated by infamous ministers, so far as to become the instruments of their cruelty and despotism."⁵⁸⁾

Yet these fears of the Americans eventually proved groundless; the Catholic Canadians resisted all attempts of the British government "to inveigle them so far as to become instruments" "in the hands of power to reduce the free Protestant colonies to a state of slavery," while the Protestant countrymen of the British colonies of North America, of whom it was believed "that they, the defenders of true religion, and the asserters of the rights of mankind, will not take part against their affectionate Protestant brethren in the colonies,"⁵⁹⁾ became fit instruments "to act with hostility" against them.

Canada, or rather the Province of Quebec, in 1774, when the struggle with England began, had a population of 150,000 inhabitants, all of whom were Catholics with the exception of 360 Anglicans. As early as October 26, 1774, Congress invited the Catholic Canadians "to unite with us in one social compact and

⁵⁵⁾ Memorial to the People of Great Britain, October 20, 1774, in: Journal, vol. I, Philadelphia 1800, p. 32.

⁵⁶⁾ Address to the People of Great Britain, October 21, 1774, in: Journal, vol. I, Philadelphia, 1800, p. 41.

⁵⁷⁾ Memorial to the Inhabitants of the British Colonies, October 21, 1774, in: Journal, vol. I, Philadelphia, 1800, p. 51.

⁵⁸⁾ Address to the Inhabitants of Quebec, October 26, 1774, in: Journal, vol. I, Philadelphia, 1800, p. 61.

⁵⁹⁾ Memorial to the Inhabitants of the British Colonies, Oct. 21, 1774, op. cit., p. 52

send delegates to the Continental Congress at Philadelphia."⁶⁰) The Canadians showed much sympathy with the Americans already at that time, although the invitation referred to, to send delegates, was not acted upon. When, early in 1775, a breach with England seemed inevitable, the leaders of the Revolt sent John Brown to Canada to ascertain the sentiment of the Canadians regarding the American cause and to establish a reliable channel of correspondence with the friends of the Americans in that country. Brown set out in February 1775 and reported from Montreal on March 29, 1775, advising the capture of Ticonderoga. On April 8th following, his friends wrote from Montreal that "the bulk of the people wish your (American) cause well but dare not stir a finger to help you.... They may mutter and swear, but must obey."⁶¹) On May 18, 1775, Brown was in Philadelphia to report to the Continental Congress "that a design is formed by the British Ministry of making a cruel invasion, from the Province of Quebec, upon these colonies, for the purpose of destroying our lives and liberties, and some steps have actually been taken to carry the said design into execution."⁶²)

To thwart these evil designs of the government, Congress on May 29, 1775, issued a Letter to the Oppressed Inhabitants of Canada, inviting them again "to join with us in resolving to be free, and in rejecting the fetters of slavery," and "uniting with us in the defense of our common liberty."⁶³) Congress continues in the same letter: "We are informed you have already been called upon to waste your lives in a contest with us.... We can never believe that the present race of Canadians are so degenerated as to possess neither the spirit, the gallantry, nor the courage of their ancestors.... We, for our part, are determined to live free, or not at all."⁶⁴)

Yet despite the assurance of Congress given to the Canadians in the letter of May 29, 1775, "that these colonies will pursue no measures whatever, but such as friendship and a regard for our mutual safety and interest may suggest," the Americans endeavored to intimidate the Canadians. As early as April 6, 1775, the General and Governor of Canada reported from Quebec to Minister Dartmouth in London, "deputies from Massachusetts threaten that if the Canadians do not join them, 50,000 men from New England will lay waste Canada with fire and sword."⁶⁵) To check these threats of

⁶⁰) Address to the Inhabitants of Quebec, Oct. 26, 1774, op. cit., p. 61.

⁶¹) Griffin, op. cit., vol. I, p. 41, 69.

⁶²) Journal of Congress, vol. II, Washington, 1905, p. 56.

⁶³) Journal of Congress, vol. I, Philadelphia, 1800, pp. 100-102; vol. II, Washington, 1905, pp. 68-70.

⁶⁴) Journal, vol. I, p. 101; vol. II, Washington, 1905, p. 69.

⁶⁵) Report of Canadian Archives for 1890, Ottawa, p. 58.

violence Congress deemed it expedient under the circumstances to issue a disclaimer, and accordingly, on June 1, 1775, resolved "that no expedition or excursion ought to be undertaken or made, by any colony, or body of colonies, against or into Canada, that the above resolve be translated into the French language, and transmitted to the inhabitants of Canada."⁶⁶) However, a violent proclamation of Governor Carleton of Canada, denouncing the Americans as traitors and inciting the Canadian Indians against them, changed the mind of the members of Congress and led to the adoption of aggressive measures.

Preliminary to an invasion of Canada Congress issued a Declaration on July 6, 1775, setting forth that they had "received certain intelligence that General Carleton is instigating the people and the Indians to fall upon us." Then John Brown was sent with four men into Canada to obtain intelligence in regard to the military preparations made there by the British and the feelings of the people towards the Americans. From July 24 to August 10, 1775, Brown scouted in Canada, found the people favorably affected towards the Americans, and was assured by them that it was their wish to see an American army take possession of Canada, and that they would supply it with everything in their power, as soon as it came. The Catholic Indians expressed the same determination. The British army at that time had no more than about 700 soldiers in Canada, of whom nearly 300 were stationed at St. John's, New Brunswick, about 50 at Quebec, while the rest were scattered at different posts. Accordingly everything seemed favorable for the contemplated invasion. John Brown counselled immediate advance.

The American army began the advance from Ticonderoga under General Montgomery. On September 15, 1775, a detachment of 134 men crossed the border with letters to the Canadians, informing them that the invading army had no other design than to capture the British garrisons; their country, their liberties and religion would not be touched. The invading army consisted of about 1100 men. St. John's was first taken on November 3, 1775, and ten days later Montreal surrendered. By November 18, 1775, Quebec was besieged and the whole Province of Canada was in the hands of the Americans with the exception of the lone city of Quebec. Seven months later the invading army was back in the States and all Canada was lost.

The rapid advance into Canada was only possible because of the cooperation of the Canadian people. The information given by John Brown was found to be correct. Three months before the American invasion, on June 5, 1775, General Carleton wrote from Quebec to Min-

⁶⁶) Journal, vol. I, Philadelphia, 1800, p. 104.

ister Dartmouth: "Within the last few days the Canadians and Indians are returning to their senses; the gentry and clergy have been very useful, but both have lost much of their influence."⁶⁷⁾ This conversion of the Canadian peasantry to the British cause was the effect of Bishop Briand's mandate issued in favor of the British government on May 22, 1775.

Yet this loyal sentiment was not to last long. The British general Thomas Gage reported from Boston on August 20, 1775: "I hear from General Carleton that the Canadians are not so ready for war as we hoped, and some of the Indian tribes in that country copy them. The Canadians have enjoyed too much quiet and good living since under our Government, and much pains too have been taken both to terrify them and poison their minds."⁶⁸⁾ Yet the Canadians had such powerful motives for siding with the Americans that the latter could have easily spared their pains in endeavoring to terrify them and poison their minds.

When the Americans finally invaded Canada in September 1775, the great body of the Canadians, the clergy and gentry and part of the burghers alone excepted, welcomed the invading army, aided them by the ready sale of supplies, cooperated in various other ways and finally joined their ranks. The British official Cramahé reported from Quebec on September 21, 1775, to Dartmouth: "All means have failed to bring the Canadian peasantry to a sense of duty. The gentry, clergy and most of the Bourgeoisie have shown the greatest zeal and have exerted themselves to reclaim their infatuated countrymen," but without any success.⁶⁹⁾ Three weeks later, on October 12, 1775, Guy Johnson, British Indian agent, wrote from Montreal to Dartmouth: "On the 6th of September the Rebel army attacked St. John's and were repulsed by the Indians. This was the critical time for striking such a blow as would have freed the country of these invaders and greatly contributed to assist General Gage's operations, but such was the infatuation of the Canadians that they could not with all General Governor Carleton's endeavors be prevailed upon, even to defend their country.... The Americans scattered their parties through the country, some of whom came within sight of Montreal, to draw in the Canadians to join them, and numbers did so."⁷⁰⁾ Another British report of the same date said: "The Rebels overran all the country and were in many places joined by the perfidious Canadians. From September 27, 1775, to October 12, 1775, every art and means was made to assemble the

⁶⁷⁾ Report of Canadian Archives for 1890, Ottawa, p. 60.

⁶⁸⁾ Report of Canadian Archives for 1904, Ottawa, p. 358.

⁶⁹⁾ Report of Canadian Archives for 1890, Ottawa, p. 63.

⁷⁰⁾ Report of Canadian Archives for 1904, p. 346.

Canadians and several came in, were clothed and armed and afterwards joined the enemy."⁷¹⁾ On November 20, 1775, Lt. Col. Allan McLean wrote from besieged Quebec to London: "What contributed most to the loss of the Country, the Town of Quebec being at this moment the only spot of it that remains subject to His Majesty's obedience, is the treachery and villany of the Canadians, for it is a certain fact that 2,000 of those fellows never could have done us any mischief, had they not been joined by the Canadians."⁷²⁾ At this juncture the fears of William Howe, expressed in a letter addressed from Boston to the British Secretary of State on December 3, 1775, were well grounded: "There is so much reason to fear that, by a general defection of the Canadians, the whole Province of Quebec will fall into the hands of the Rebels."⁷³⁾

JOHN M. LENHART, O.M.Cap.

"Six Days Shalt Thou Labor!"

What use men and women may make of the large measure of leisure to be granted them henceforth under the dispensation of the NIRA is causing upholders of a kind worry. They do not, on the other hand, seem at all perturbed by the apparent tendency of today to disregard love and respect for work, to no longer look upon work as a blessing and a means of attaining the ends for which man is destined both according to the temporal and eternal order of things.

Work is spoken of as if it were intended to yield merely wages, goods and profit with the least exertion possible and hence in the least number of hours. And while some do still remember the injunction to keep holy the Sabbath Day, none seem aware of the equally strict command, repeated in one form or other, no less than seven times in the Pentateuch, six days shalt thou labor (Exodus 20, 9). Thus labor is declared a religious duty, evidently intended to serve purposes beyond that of providing man merely with bread, raiment and shelter.

The modern autonomous pagan, bent on shaping the destiny of man according to purely laicistic principles, is, of course, little concerned with conclusions of this nature. But it should be evident to Catholics that the prevalent conception of work disregards its true purpose, inasmuch as manual labor at least is considered a disagreeable burden only, bound to create in individuals an inferiority complex. Never a thought that work is indispensable to the welfare of man, not merely, however, because it produces the bread we eat, the clothing

⁷¹⁾ Report of Canadian Archives for 1904, p. 351.

⁷²⁾ Report of Canadian Archives for 1904, pp. 385-386.

⁷³⁾ Report of Canadian Archives for 1904, p. 355.

we wear, and the shelter we need, but because diligent labor, while it is at once a means to provide for all this, is indispensable for the promotion of culture, and before all our sanctification, a consideration we should not lose sight of. Man was ordained for work (Job 5, 7) from the beginning: "And the Lord God took man, and put him into the paradise of pleasure to dress it, and keep it" (Genesis 2, 15). And while he cannot escape the penalty his disobedience incurred (Genesis 3, 17, 19), he may make of labor a means to attain higher ends.

Such were the opinions of our forefathers, who, while they knew the burdens of labor so well, yet considered work a blessing. It was, undoubtedly, therefore one of the sources of their joyousness. "Merrie England" is no myth; nor was England alone merry. All over Europe men were known to sing while engaged in daily toil.

This is not an apology for long working hours. Even thirty years ago we pointed to the Spain of Philip II, where miners enjoyed a six-hour shift, and to the fifty-two holy days, besides the Sundays, formerly common to many parts of Europe, and contrasted such conditions with those existing, for instance, in the Bethlehem Steel works even as late as 1908. It is not a question at all of how many hours a day and how many days a week men and women "gainfully employed" should work, but rather whether pagan or Christian doctrines regarding manual labor are to determine our attitude towards problems of this nature.

F. P. K.

The Genius of Rationalization,--- Driving Power

Criticism of the machine, so general at present, usually fails to perceive that back of the "menace" or "monster" attacked there is a power driving onward the inventive mind of man, and that its urge is stronger even than the temptation to speed and improve production for the sake of the profit motive. It is the genius of rationalization, whose restless spirit, fostered by certain philosophical trends, which has found in chemistry, physics and technology the means to satisfy its ambition.

It is not in the creation of new machinery and labor-saving implements alone rationalization proves its existence and influence. Many fields of human endeavor are subject to its persuasive power. It has, to mention but one instance, substituted to the greatest extent possible inorganic materials for those of an organic nature. Replacing wood with iron, forcing dyers to use synthetic colors, instead of indigo and madder obtained from plants, to the detriment of agriculture.

Although rationalization has made itself felt before all in industry, farming has not remained unaffected by it, and the outlook is for its extension to the various activities of the farm, with what results for individual ownership would be difficult to foretell at present. A model Missouri 'chicken-factory' may illustrate the meaning of rationalization, extended to poultry-raising, as explained in a circular intended for the guests of restaurants purveying the product of this highly specialized industry:

"The birds are raised indoors under ideal conditions, automatically controlled for temperature and humidity. They are confined on meshed-wire floors in such a manner that they never touch the ground or eat anything but the wholesome, balanced milk-grain ration which is always before them. Their drinking water is continually available, always fresh and clean, in pans which are sterilized daily."

But that is only a part of the planned rationalization of chicken-raising. The poulette from this particular establishment, readers of the circular are assured, is "even dressed so that it is easy to eat, with knife and fork." The mechanical conveyor,¹⁾ "which carries the dressed fowl along the line of work, then from the various cooling rooms, eliminating almost entirely the handling by human hands," is a special feature of this chicken-dressing plant. The chicken thus prepared is said to be so tender "that it requires the nimble fingers of women for this work." The temperature in the chilling rooms is, moreover, scientifically graduated "by our patented process so that the flavor is sealed in," an exclusive feature, and—"an important one," at that, it is said. The packing for shipping is, of course, done in refrigerated rooms.

The circular further declares high standards of sanitation are being strictly observed throughout the plant by all employees, who "fully realize the importance of care in the efficient production of the cleanest, most scientifically controlled poultry meat-product ever to be developed." The coordinated operations of all departments of this chicken-producing plant result in dependable service every day in the year.

Although machinery plays a rôle in this process of production, the determining factor is the rationalization of every operation incidental to the production of the poulettes for market, and the purpose of all rationalization is to improve and accelerate the process of production and distribution. This aim is attained largely through application of the achievements of science and technology to the methods of production. Not in itself an evil end. But both the means and the end may be abused and are abused, as experience proves.

F. P. K.

¹⁾ The introduction of the conveyor, one of the most revolutionary innovations of the past hundred years, to the farm yard may be of far reaching consequences.

Warder's Review

Wholesome Self-Reliance

"Some observers," reads a recent Associated Press dispatch from Ottawa, Canada, "have drawn a comparison between the action of Dominion and Provincial Governments and measures inaugurated in the United States. While the NRA is the spearhead in the U.S.A., however, Canadian lawmakers have tended more to handle the problems of recovery through the Provincial Legislatures."

A wholesome respect for the rights and obligations of local self-government has found expression in the Canadian policy outlined, along with a denial that centralization of power and functions at the seat of the Federal Government of Canada is desirable. This action likewise indicates appreciation of the demands of what in Europe is called Regionalism, of which there is great need in our country today to counteract the evident tendency to promote the extension of Federal power irrespective of any danger that it may become what Hobbes wished his Leviathan should be. Or is it the State Rousseau predicted we are headed for?

Bureaucracy Inseparable From Centralization

The term Bureaucracy has been in Europe a synonym for pettifoggery, procrastination, and even chicanery for several centuries past. The people of our country, too, will before long come to know this institution for the ever-clogging contraption of cogwheels it is, ponderous at once and inefficient.

What we may expect from the vast and intricate bureaucratic machine now being installed, should the numerous administrative bodies inaugurated in the course of the past twelve months become permanent, the following experience suffered by Breton fishermen may indicate.

Centralization of administrative power and a vast bureaucracy, inseparable from the former, are outstanding features of the republican government of France. How far-reaching the consequences of such a system may be, a writer on the lot of Breton fishermen reveals.

In the summer of 1915 sardines, which constitute the chief catch of the fishermen of Audierne, a village on the coast of Brittany, remained away. Instead, great shoals of mackerel approached this part of the coast, but these fish could be caught only with turning nets (fillet tournants), and their use had been forbidden by an administrative decree years back. In desperate straits, the fishermen appealed to the Central Government for permission to use nets of the kind referred to. Their petition ultimately reached Paris, after it had first been

presented to the local Syndicate, from where it was forwarded to some office at Quimper, from here in turn to Saint-Servan. Days and weeks passed, while the fishermen were in despair, and when at last the answer reached them, it merely reiterated the nets in question were outlawed. But by this time the mackerel had left the coast, while the fishermen remained empty-handed.¹⁾

And this is, we are informed, only one instance out of an endless number of similar experiences suffered by the Bretons for years past. Hence their opposition to centralization, to which the movement known as Regionalism is opposed.

At the Expense of Agriculture

One of the many policies resorted to by capital with the intention of discovering new sources of or increasing profits resolves itself into nothing better than the production of substitutes, intended to replace commodities of tried worth and value. In pursuing this course inorganic substances generally supplant organic materials, synthetic flavors, for instance, those extracted from fruits or flowers. These changes are largely at the expense of agriculture. In some instances, chemist and capitalist working hand in hand threaten with ruin a vast number of agriculturists. The substitution of synthetic color for indigo, is a case in point.

Now comes the Standard Oil and introduces its mineral oil (another case of *canis a non canendo*) as a substitute for olive oil and salad oil produced from cotton seed. Its attempt on these agricultural products is announced in the following characteristic fashion by the *Business Week* of New York:

"Smart chefs have long mixed mineral oil dressings for slimming ladies who liked their 'Salade Chiffonade' but feared the effect of olive oil on their figures. Smart merchandisers have long wondered why some manufacturer did not capitalize the get-thin-and-stay-thin movement with ready-mixed French dressing or at least the makings of a dressing."

"Now comes Standard Oil, no less, with a mineral oil for salad dressing packaged in a neat tin lithographed with a glamorously slim-hipped person in a Paris gown.

"Experimentally, Stanco is selling the new salad oil under the old brand name of Nujol. Test marketing is being done in Louisville, Atlanta and Jacksonville. The question to be settled is whether the name of the well-known bathroom oil can help to sell a kitchen product or whether a non-medical name would be better."²⁾

The important circumstance that this mineral oil has no food value is cleverly masked and what is in truth an effort of the Standard Oil to increase its profits by producing more Nujol (at the expense of agriculture here and abroad) is described as a response to public

¹⁾ Quoted from Dupouy, *Pêcheurs Breton*, by Margarete Zur, *Der bretonische Regionalismus in Frankreich*, Breslau 1930, p. 41-42.

²⁾ Issue of Sept. 23, 1933.

clamor for a non-fattening food oil! Once on the market and introduced to manufacturers of salad dressing (and tolerated by public authority and the ignorance of consumers) Nujol, or by whatever more enticing name this derivative from petroleum may ultimately be called, will, to a large extent, replace olive and cotton seed oil. To the detriment, of course, of agriculture, ever the Cinderella in the household of modern plutocracy.

What Will Our Cotton Policy Cost?

While the financial cost to the Nation of the experiment, called "Cotton Fascism,"¹⁾ may be estimated at the present time, no one is able to foretell its influence on the cotton growers of our country in the future. It is reasonable, however, to fear the policy may cost them dearly.

Several European nations, and likewise China and Japan, have been jealous for a long time of what is almost a monopoly in one of the world's leading staples. Here and there in Russia, Asia, and Africa, cotton growing has been introduced, in the hope of facilitating emancipation from American cotton.

It does seem strange, to say the least, that the AAA should compel reduction of cotton acreage, while the Department of Commerce, in *Russian Economic Notes*, records the favorable results achieved with cotton last year in Uzbekistan and Azerbaidzhan, parts of Soviet Russia, where 25 million poods were harvested. This year, the report relates, an increase to 750,000 hectares, planted to cotton, is expected, while even two years ago, in 1932, only 250,000 hectares had been devoted to this staple. Both tractors, not a few of which are probably "Made in the U. S.", and fertilizers, sufficient for 400,000 hectares, are expected to help accomplish this part of the new Five Year Plan.²⁾

It appears warranted that Sir Arthur Steel-Maitland, who wrote on our program of "Cotton Restriction" in the *Economist* after his return from an extended tour in our country, should be skeptical regarding the outcome of this mandatory policy of the AAA. Having pointed out that foreign growers would obtain the benefit of the enhanced international prices for cotton, without submitting to any limitation of their crops, Sir Steel-Maitland goes on to declare:

"It is contended that if the period of restriction does not exceed three or four years, no great danger is to be feared from foreign cotton. The growths which compete with American cotton at present are principally certain kinds of Egyptian and the best qualities of Indian cotton. In the opinion of many experts, the areas in which such cotton can be grown, whether in Egypt or in India, are already fully planted and, with certain not very important exceptions in India, they cannot be substantially extended. The same authori-

ties, however, point out that these conclusions do not apply to a longer period, for new production would be stimulated in other areas of the world, notably in Brazil and possibly also in the Highlands of Central Africa."¹⁾

Thus not only would the object of restriction itself be frustrated, the English writer thinks, but American cotton would be supplanted *pro tanto* in the international market by other growths. This danger we believe to be real, inasmuch as the will to emancipate the cotton industry of a number of countries from American cotton was inaugurated a number of years ago and has already produced some results unfavorable to our cotton growers.

Contemporary Opinion

Many of the leaders of this and other countries, both political and spiritual, overlook the fact that there are three great things in life: God, Man, and the Land.

MR. TAIT TO TOMO, M. P.²⁾
New Zealand

Is Communism compatible with Catholicism? The question is an improper one. The question is: Is Catholicism compatible with the industrial development of Society? The answer is certainly: No. For at the root of Catholicism is the doctrine of human responsibility, and that State in which human responsibility is denied or diminished is a State in which Catholicism cannot flourish. Man is man all the time, and not only in his spare time. In an industrial State, men, 'working men,' the majority are only fully responsible when they are not working. In such a State Catholicism returns to the Catacombs. Thence she will emerge when the orgasm of industrial triumph has spent itself.

ERIC GILL
in *Blackfriars*³⁾

What will the future of Soviet Russia be? A war would disrupt this state completely and facilitate the great agrarian revolution the peasant desires in order that he may again obtain to the ownership of his land. One should not forget that the October revolution of 1917 was, in the first place, an agrarian revolution. The net of non-aggression treaties with which those in power have surrounded themselves prove them to be conscious of the condition referred to. Russia will need this protection for years to come to save its agriculture and to make it productive. As long as this has not been ac-

1) Loc. cit. March 10, p. 504.

2) A Maori, addressing Archbishop Redwood on the occasion of the celebration of his sixtieth year in the Hierarchy, March 17.

3) Oxford, Feb. 1934, p. 137.

complished, it remains a Colossus with feet of clay.

N. N. in *Stimmen der Zeit*¹⁾

The beginning of modern racketeering and gang warfare is directly traceable to the circulation wars engaged in by the circulation departments of Chicago papers. All the piety and wit of the editorial departments in arousing the public against the menace of the gangs cannot wash out one word of the charge that the newspapers themselves started it. True, it was the circulation departments which set bands of armed thugs to turning over and burning the stands of rival newspapers and to throwing bundles of papers into the Chicago River, but a circulation department is a component part of a newspaper. It is the hand that distributes the paper, even as the editorial is the hand that writes it.

JACK BEALL
in *The Nation*²⁾

The Stavisky scandal in France has again shown that the anti-clerical politician is a particularly unreliable member of the species. All politicians and officials need careful watching, because few men can wield authority without putting their own interests before those of their subjects. The discredit into which parliamentary government has fallen shows that people have realized this. But, as somebody has remarked, "the scandals of the democratic *Chambre* are no worse than those of the royal or dictatorial *anti-chambre*," and there is more chance of their being exposed and cleaned up. Nor are irreligious politicians worse, we suppose, in France than in other countries, but it is to the credit of the French that when a scandal is exposed they usually get busy and insist on a cleaning up. The "hushing-up" of scandals is peculiarly English; it goes with our worship of "respectability." The foreigner, and especially the Parisian, is not in the least afraid of "washing dirty linen in public." He thinks that a very necessary part of public life. Hence in the recent "disorders" in Paris, Socialists and Royalists were allied in protesting against dishonest politicians; but the nation as a whole remains faithful to its democratic institutions.³⁾

The Examiner
Bombay

At its meeting in Philadelphia last month [March], the Social Service Commission of the Methodist Church turned in a report on "excessive nationalism." The paragraphs carried

¹⁾ Als deutscher Spezialist in der Sowjetunion. Loc. cit. March, p. 398.

²⁾ N. Y. March 7, p. 267.

³⁾ France is a republic, but not a true Democracy. Its political parts do not enjoy selfgovernment, without which civil liberty is but a phantom.

by the press show that the authors of the report are alive to the dangers to our children from a fetichistic religion which, unfortunately, is most actively propagated by the public schools. This religion, say the authors of the report, "erects its own god. Its chief symbol of faith and central object of worship is the flag, with its curious liturgical forms and attitudes to which the child is taught the strictest allegiance"

The Commission finds another form of idolatry in the public pilgrimages to the homes of famous Americans, and in the addresses made on such occasions. "This worship culminates eventually in the immoral dogma first enunciated by Decatur, 'My country, right or wrong.'" For this plain speaking the Commission merits a vote of thanks. To present Decatur's unguarded statement to the child is to suggest that our first allegiance is to the State, and not to conscience and to God. Patriotism is a virtue, and respect for the memory of our great departed is to be encouraged, but patriotism is not the whole of Christian revelation, and that jingo form of patriotism which the Commission condemns is no virtue at all. More commonly it is a vice, or the result of a morbid sentimentality that has been suffered to gush too freely.

*America*¹⁾

Calvin was not merely a reformer, like Luther; he was a great ecclesiastical statesman. He was greater than Wolsey or Richelieu, because they were civil administrators who chanced to be churchmen—Calvin established an ecclesiastical state. Moreover, he may be fairly described as the founder of bourgeois civilization, since he originated modern capitalism. Teaching his followers "to scorn delights and live laborious days," he encouraged the acquisition of wealth as a sacred duty. In so adapting the human vice of personal aggrandizement to religious principle, he exposed himself to such charges as Mark Pattison's of "petty chicanery," but it was a stratagem of statesmanship so successful that "to this day the pursuit of wealth is still regarded by many as a duty, if not towards God, at least towards society." Mr. Hunt points out [in his recently published volume on Calvin] that "Puritanism provided the moral force behind the Industrial Revolution," and the reformed churches became synonymous with capitalism; the early-Victorian factory-owners were Wesleyan or Methodist as the watch-makers of Geneva were Calvinist. And in fiction the heavy fathers and malignant misers nearly always had prayers before breakfast.

MALCOLM ELWIN
in *The New Statesman*²⁾

¹⁾ N. Y., April 7, p. 630.

²⁾ Book Review, issue of Sept. 23, 1933.

S O C I A L R E V I E W

CATHOLIC ACTION

Inspired by the Pilgrimage of Unemployed to Rome, inaugurated by the *Univers*, of London, the Franciscan Fathers of Melbourne (Australia) have started a retreat movement for the workless at their retreat house of La Verna.

The expense is covered by subscriptions received through the diocesan papers, the *Advocate* and the *Tribune*. Already retreats for 400 men have been arranged.

The Madras Catholic Social Guild, says the *Catholic Leader*, has to its credit an exceedingly good record of silent and laudable work during the very first year of its existence. Composed of able and active leaders among the Madras laity, it is conducted on thoroughly business-like methods. With a quick eye it discovered the crying need of each parish and established not less than six Conferences of St. Vincent de Paul in the city parishes.

Such other activities as the visiting of hospitals, investigation into the conditions of Catholic slums, assisting pauper funerals, establishing relations with the Madras Vigilance Association, and helping poor children in Catholic schools, arts as well as technical, have received their due share of attention. Also by the establishment of the Conversion of India Fund, it has brought to the forefront the much desired need for immediate realization by the laity of their own responsibilities in regard to the conversion of their countrymen, and has helped to disabuse their minds of the idea that all responsibility in that direction lay with the clergy.

Towards the close of the Holy Year in Rome the International Union of Federations of Catholic Women conducted its ninth International Congress in the Eternal City. While the first six days, March 26-April 1, were devoted entirely to participation in the Jubilee, the 2. to the 6. of April was dedicated to the discussion of feminine education. The election, etc., occupied Saturday, April 7.

On Wednesday, April 4, "The Problems of the University Woman" were discussed under three heads: "A Catholic University for Catholics"; "The Education of the Catholic Student for the Complete Life"; "Young Girls at Neutral Universities." The following day "The Rights and Duties of the Family in Matters of Education" constituted the subject of discussion; one of the addresses dealt with: "The Decline of Family Education; Modern Errors, and Their Consequences."

A topic, probably never before discussed on a similar occasion organized under Catholic auspices, "The Education of the Child in the Environment of Modern Industry", occupied the afternoon of the same day. The agenda contained subjects such as these: "The Mother, the Natural Educator of Her Child"; "Education Adapted to the Environment"; "Social Obstacles to the Educational Efforts of the Mother".

In connection with this Congress a two-day meeting of the International Catholic Association of the Societies for the Protection of Young Girls was conducted under the chairmanship of Most Rev. M. Besson, Bishop of Lausanne.

FREEMASONRY

The role played by Freemasonry during the past two hundred years in the making of the

history of Europe is little understood. A good deal of the ideology of Liberalism and the class which promoted it, and obtained to influence and power through it, had its origin among Freemasons. At the present the current seems to be running in the opposite direction.

Both in Italy and Germany the totalitarian state has declared against the Lodge. In France on the other hand, Masonry, a few years ago accused by the *Saturday Review*, of London, of having fomented the revolution in Spain, has adopted a new policy, it is claimed by Roger Mennevée, editor, *Les Documents Politiques*. Writing in *Current History* for April on "The Plot to Kill French Democracy", he declares:

"French Freemasonry, which like Freemasonry in all Latin countries plays an important part in politics, has abandoned, at least in its higher circles, its traditional liberalism. In large part its leaders have become moderates because of the well-paid positions they hold in everyday life. With a vested interest in things as they are, these men have gone in many cases to the other extreme of their previous hostility to conservatism."

PROMOTION OF "TOLERANCE"

The Young American League has been formed at Salt Lake City with the object of spreading the movement for closer understanding among those of various faiths and creeds. It is announced that the organization intends moving along "revolutionary" lines in this respect and that it is making plans for the formation of chapters throughout the country. The purpose of the organization is disclosed by the following clause of its constitution, indicative of liberalistic doctrines:

"Because all people living in this goodly land, except the Indians, have come here from other lands, either by their own choice or that of their fathers, and because whatever we have of 'Weal and Woe' is the sum total of the combined efforts of this cosmopolitan aggregation of people called Americans, we therefore cannot countenance any preferment in race or creed, but must allow Christian or Pagan, Jew or Gentile, Catholic or Protestant, full freedom and protection in his thought, conviction or worship, so long as the exercise of such conviction and worship does not interfere with the rights of another."

LUXURY

Among the largest yachts owned in our country the "Corsair" ranks second according to tonnage, while the "Alder", with 2,076 tons, is third, the Bureau of Navigation and Steamboat Inspection, Dept. of Commerce, reports. "Corsair III," the yacht of J. P. Morgan, cost \$2,500,000 and was launched in 1930. She is 343 feet long, carries a crew of 58 men and has the smallest number of passenger accommodations of any of the large yachts. The "Alder" was purchased by William Boyce Thompson, copper magnate, of Yonkers, N. Y., in 1929, from Mrs. Richard M. Cadwalader, Jr., of Philadelphia, for \$1,800,000. Mr. Thompson's price was only 10 percent less than the cost of the 294-foot vessel when it was built in 1926. Fixtures in this yacht are particularly elaborate, including such details as gold-plated door knobs.

Archie M. Andrews, New York capitalist, owner of the yacht "Sialia," which ranks toward the tag end of the list of 20 largest yachts, has figured out the cost of operating his boat during 1929 at \$137,342.62. His figures are:

General expenses, \$34,551.12; salaries and wages of crew, \$43,053.27; fuel oil, \$5,578.74; repairs, \$21,350.85; and miscellaneous expenses, \$32,808.64. Under general expenses were included insurance, food, supplies, laundry and the like, and other incidentals necessary to operation.

Mr. Andrews found that it cost an average of \$400 monthly to feed the crew; from \$3,928 in May, the high month, food bills for the owner and his guests ranged to \$1,045 in September. An ordinary month's laundry bill was \$600. Such an item as insurance cost \$8,800 yearly.

The "Sialia" is 223 feet long and carries a crew of 32. Her expense account is regarded as representative for a yacht of her size.

TRAFFIC IN ARMS

The Sixty-seventh Annual General Meeting of Vickers Ltd. was held early in April in London. General the Hon. Sir Herbert Lawrence, G.C.B., chairman, presided and said (in part): "Having regard to statements which have appeared in certain sections of the Press, I would emphasize that no company in the Vickers group is a member of any international armament ring—in fact, on the contrary, there is the keenest competition to secure orders from any country which is strengthening its defenses and has not itself the necessary manufacturing resources available.

"Further, in this country—and in this country alone—the export of armaments is forbidden except with the approval of the Government, and sanctions are not granted to your company if it is considered detrimental to the national interests for such orders to be executed here. There are also certain types of armament on the 'secret list' which your company is not allowed to demonstrate to potential foreign buyers."

Sir Herbert Lawrence is reported as having had a troublesome quarter of an hour with his shareholders. Miss Eleanor Rathbone, M.P., again raised the point first brought out in the House of Commons that Vickers were advertising tanks in the German press. She produced evidence, including a letter from the advertising manager of a paper, to refute Sir John Simon's statement in Parliament that the paper in question had a large public outside Germany. It appeared, in fact, that less than 800 copies went abroad. The advertisements, said Sir Herbert Lawrence, were designed for "their old and valued clients" in South America. Asked point-blank by Miss Rathbone to deny that Vickers were secretly rearming Germany and Austria, Sir Herbert replied: "I cannot give an assurance in definite terms of that nature, but I can assure you that nothing is done without the complete sanction and approval of your own Government."

SALARIES PAID BY SICK INDUSTRY

Coal mining the world over is a decidedly sick industry, and perhaps none other has suffered as severely since the close of the World War the consequences of over-expansion, improvements of a technological nature, increased use of elec-

trical power, etc., etc. Mine workers have quite generally been the victims of the curtailment of coal production. On the other hand, the officials of a number of coal companies of our country have drawn what must, under the circumstances, appear to be excessive salaries, to which in some cases bonuses were added. The Federal Trade Commission lists, among others, the following corporations as having paid their President or Chairman of the Board excessive emolument during the years of economic crisis:

Companies and officials	1929		1932	
	Salary	Bonus	Salary	Bonus
Colorado Fuel & Iron Co.				
J. F. Welborn, chairman	\$60,000	\$ 120	\$27,562	\$ 90
Arthur Roeder, president	44,000	20,160	39,690	130
Lehigh Coal & Navigation Co.				
S. D. Warriner, president	50,000	720	43,000	740
Lehigh Valley Coal Corp.				
R. F. Grant, president	75,000	976	64,166	199
Island Creek Coal Co.				
T. B. Davis, president	53,806	30,140	48,717	280
Phila. & Reading Coal & Iron Co.				
Andrew J. Maloney, president	55,000	872	62,791	—
Pittsburgh Coal Co.				
W. G. Warden, chairman of board...	50,000	—	—	—
Pittston Co.				
Michael Gallagher, president (1930)	75,000	850	66,562	510

COTTON GROWERS' DEBT BURDEN

The burden of debts contracted by the cotton growers of the country with the Federal Government alone seems crushing. According to the *News Digest*, A.A.A., issue of March 10, \$60,021,698 represents the amount of the 10-cent loans on warehouse cotton, of a total of \$97,753,102 in loans made on cotton by the Commodity Credit Corporation up to March 6. The balance, \$37,731,404, was advanced at the rate of 4 cents per pound to farmers who exercised their options on Government-owned cotton which is now held in the producers' pool. It is estimated that private interests have made additional cotton loans approximating 60 million dollars. Repayments of cotton loans up to March 6 totaled \$7,231,856.

The maximum cost of cotton loans to farmers is slightly above 1 cent a pound on the average loan, for the entire 9-month period the original note may run. This includes all costs for interest, storage, insurance, sales commission, and any other incidental fees. Loans have averaged about \$250 on five bales of the equivalent or better of low middling, 7 1/2 inch staple cotton. In some cases, actual costs are below the maximum, depending upon storage and other charges which may vary from place to place.

DIVORCE

The attempt to impose on the people of British Honduras divorce, successfully accomplished in Trinidad, is meeting with considerable opposition. Petitions, addressed to the Governor, were circulated, requesting him not to introduce a Divorce Law.

One Catholic parish furnished 1400 of the 10,000 names subscribed to these petitions. The Anglicans too adopted the same means, addressing themselves to "Excelentisimo Senor", the Governor. Opponents believe, however, that the attempt to force divorce on the Colony will be continued.

HOUSING

Ninety percent of 87,000 New York tenements, housing almost 2,000,000 people, are firetraps, according to the Emergency Committee for Tenement Safety, which recently issued a general report on housing conditions.

Commenting on the toll taken by death of tenement owners since 1902, Ira S. Robbins, Director of the Committee, declared: "The figures of fire deaths covering that period tell their own story. 1422 persons burned to death in old-law tenements should to any thinking individual mean just 1422 reasons why those fire traps should be wiped out. This year, so far, 44 lives have been lost. If this ratio prevails, 1934 will show more fire deaths than any year since the tenement house laws were passed at the end of the century."

NECESSITY FOR PUBLIC RELIEF INCREASING

While all reports received by various agencies of the Government in April bore out the optimistic picture of improved business presented to the President, more persons are now being carried on relief rolls than at any time since the depression began.

For this anomalous situation Federal Administrator Hopkins offers a plausible explanation. He says that many unemployed persons, who have been living on their savings or who have been supported by relatives and friends, have been forced at last to turn to public agencies for relief. Therefore more persons are asking for help although the total number of unemployed is constantly decreasing.

Mr. Hopkins predicts that the Government will have to take care of a large number of unemployed persons and their families for many years. His solution for the situation is a broad public works program and the passage of unemployment insurance legislation under which industry would be taxed to provide funds to take care of the unemployed during periods of idleness.

FARM POPULATION

According to the annual estimate compiled by the Bureau of Agricultural Economics, the farm population of our country had reached 32,509,000 on January 1, 1934, compared with 32,242,000 on January 1. of the preceding year. While this 1934 figure establishes a new all-time peak for the number of persons living on farms, the net gain during the preceding 12 months is only about one-fourth as great as it was one year earlier.

In fact, the net gain of 267,000 during 1933 is the smallest increase recorded since 1930, when the indus-

trial depression started a series of net gains in the farm population. Whether this marked drop in the rate of increase for the farm population portends an early return to the net losses that occurred practically every year between 1920 and 1930, and probably for a number of years in the preceding decade, only the future can tell. While in the main, the trend of net gains or losses in the farm population indicates "something of the relative opportunities to gain a livelihood in city or country," as the Bureau says, it is also an indicator of the restlessness which is now so characteristic of the American people.

BARTER AND EXCHANGE

Seeking to help the unemployed women of Salford, England, the Women's Mutual Service Club has started a store where miscellaneous articles of clothing may be "bought" without money. The store is filled with clothing, etc., made by women who reckon the number of hours they spend on the work and with gifts from sympathetic friends. Unemployed women and the wives of unemployed men are found odd jobs, washing, etc., which is then paid for by clothing, the basis of exchange being the hours worked.

Thus these social workers have unconsciously operated the ideas which Robert Owen initiated in the winter of 1832 at the famous Labor Exchange in the Gray's Inn Road. This view of work being valued according to the effort and time involved instead of an arbitrary money value in which profit making introduces an artificial factor is one that keeps cropping up in local experiments.

CHAIN STORES

To the sweat-shops committee of the House of Commons of the Canadian Parliament there was presented recently an affidavit from an employee of National Grocers, Limited, who was paid \$9.10 for a 50 hour week. This chain has advertised a bond issue of \$1,250,000, and after giving in tabular form its earnings for the past five years, the announcement reads:

Earnings as above, after depreciation, for the past five years have averaged \$431,975.60 per annum, equal to approximately 5.7 times the annual interest on this issue of \$1,250,000 of bonds. For the last fiscal year ended June 30, 1933, earnings of \$460,144.50 amounted to more than 6 times the annual interest charges on the issue. During the first three months of the current fiscal year net earnings, after depreciation but before interest charges, were about \$35,000 in excess of the earnings for the same period of the last fiscal year.

CHAIN STORE DECENTRALIZATION

Germans interested in problems of distribution are watching with particular interest the reorganization of the Karl Froehlich A. G., well known Frankfort chain store with about 100 units.

These 100 branches have been reorganized into independent stores, with managers in most cases purchasing control. The new owners have formed a co-operative buying society which will take over the purchase department of the old firm. The necessary capital has been supplied partly by the new owners and partly by the banks which were interested in promoting the smooth liquidation of Froehlich chain stores.

HISTORICAL STUDIES AND NOTES

Letters of Father Franz Pierz, Pioneer Missioner

V.

Lacroix in America, May 1, 1836.

Very Reverend Canon and Most Estimable Friend:

When I forwarded my first Mission Report to headquarters of the Leopoldine Foundation in Vienna I enclosed also the present communication to you and others, and requested one of the letters be delivered to the Reverend Dean in Krainburg and the other to Mr. Schmidt, merchant in Laibach. I am very content with my present, exceedingly happy lot, and time flies rapidly under the pressure of a multitude of official duties, replete with many gratifying consolations arising from my new labors in the cure of souls. Soon I shall leave my present winter quarters, into which Providence so kindly led me, to travel further, to reap new joys on my Mission wanderings and, with God's blessing, to garner still more fruits in the conversion of souls which, I trust, the Lord has prepared for me. Air and food in America agree well with me, for I enjoy sturdy health and remarkable powers of endurance; only the frightful cold of last winter, of which you Europeans have not the slightest conception, annoyed me considerably.

It was not till quite recently, towards the end of April, that a very beautiful, and to me new, spring set in. Vast numbers of song birds, utterly different from those known in Carniola, joyously sing the praises of God and delight my heart. Although in a great, strange country, I am already quite at home among the Indians, and I lack nothing but a knowledge of their extremely difficult language, the need for which I feel more and more each day. Twice already, deterred from my purpose by words a yard long and by their arbitrary construction and placing, I gave up hope of ever acquiring this knowledge, and for the third time I made it a matter of conscience to master the language as well as I may. Father Baraga began only last fall to preach in Indian, without an interpreter, after having studied the language untiringly for five years. I have already listed several thousand words to be mastered during my fiftieth year, some of them, shouted from your hills, would waken lengthy echoes. For instance:

Ningvanamiekijigat—a week;
Kitchitowendagokohet—Saint;
Agwenkiwitongmihinaegan—Gospel;
Biatchilchingwanigabawitan—to kneel.

Verbs, according to the place they are given in a sentence, are subject to more than 100 variations. Frequently "for" and "by" and nouns are consolidated with the verb; often the opposite occurs. Some apparently indispensable words they lack altogether. For instance, they have no conjunction "and"; to take its place

they repeat the verb, e. g. Look, bread and coffee, becomes "Manda bokweehigan, manda makatemehkekewab." This may indicate, in a small way, what difficulties a European encounters when endeavoring to learn the language of the Indians. But with the help of God even hard stones may become children of Abraham. I have imparted a fair knowledge of French to the Chief's son and another young man, and many have already learned to read Indian well in my school. In general the Indians are as ignorant as children in all matters, but are eager to learn, docile and amenable to everything good. Once they shall have been led out of pagan savagery into the light of the Catholic Faith, it will be possible soon to make of them useful members of human society, and gradually to raise them to the status of a civilized people. You know in part from my previous reports in what manner my pious Mission parish in Lacroix repays with many consolations my endeavors on behalf of the salvation of their souls.

I notice from a letter received from Mr. Schmidt of Laibach that Father Baraga's sister is again firmly determined to join her brother in America. If this is correct, I would advise her, if she has not already left, to travel via Trieste and not over Vienna; to leave, moreover, in winter, or at least early in spring, so that she may arrive at Lake Superior by the beginning of September. For later in the year ships cannot leave for her destination. She will have less to put up with on her journey from human contacts than from the elements, for the Americans are a very polite people. If she has not yet left, please give her a plain but good silver watch and a copy of my little work in Carniolan, both for me. She may rue this journey, for, although she may arrive here without mishap, she may freeze to death the very first winter. Only hardened people, seasoned against all ugly influences of the elements, are equipped to live in America.

And you? How are you? Are you well and cheerful? Have you been relieved of the burden of teaching, so that, after a life of such blessed activity, you may enjoy restful days in your old age? Please write me, if you have not already done so by the time this letter reaches you, how the printing and sale of that certain work of mine is progressing and how my other affairs are doing. Let me know whether possibly this or that good friend or acquaintance has died. I must also request you to express my esteem to His Grace the Prince Bishop, and to present my respects to Canon Praprotnik, to Father Suppan, to Koss, the notary, and the Reverend Spiritual Director Burger. Cordial greetings to Mr. Gressel and wife, to Professor Kersnik and wife, to Father Benjamin, Father Guardian, the entire conventual community and all the rest of my friends.

In conclusion, I commend myself to your con-

tinued, most highly esteemed friendship and your prayers.

With expressions of highest respect for your Reverence, I am

devotedly

Franz Pierz

* * *

Lacroix in America, May 1, 1836

Reverend Dean: Dearest, Unforgettable Friend:-

In order to comply with the duty imposed upon me by my promise to you, I take pleasure in obediently informing you, while presenting my most cordial greetings, of my wellbeing and the prosperous condition of my Mission. Your fatherly blessing and your prayers, of which you kindly assured me on my departure, have their beneficent effect. I am very fortunate in my undertakings. The Lord has even now blessed the beginnings of my missionary labors in such measure that I already see the purpose of my long journey to America accomplished, and regard myself adequately rewarded for all physical inconveniences suffered and all sacrifices, the weight of which I felt. I consider all my wishes fulfilled.

For the past five months I have been living here among these good Indians, constantly in good health and very content; I derive great pleasure from my Mission congregation, poor in earthly goods but rich in the Lord, and extremely pious, and indescribable joys from the conversion of the poor pagans, many of whom I have won for Christ and incardinated into the Church.

I have attained to such proficiency in the French language that I am able to preach in it as readily as in my own, and I am learning the extremely difficult Indian tongue with such earnest application that I shall soon, I hope, be in a position to dispense with an interpreter in the Confessional. I live, perfectly at home and very cheerful, with Mokumanich, Sharp Knife, chief of these savages; despite his name, he is a good-natured, venerable man of seventy, and a very pious Christian, who is so fond of me that, together with his youngest son, a fine fellow, he accompanies me on practically all of my Mission journeys and visits to the sick and dying, and personally seeks to persuade the pagans to be converted.

Winter, extremely severe, yielded to Spring only a week ago, and even now Lake Michigan still carries a covering of ice a fathom thick. While during the preceding winter violent winds caused such terrible storms on the Lake that 47 ships were wrecked in this locality, entailing the loss of many lives and of large cargoes, last winter was marked by such dreadful cold that many animals and human beings met death by freezing. The ground froze to a depth of 6 feet, and as late as the Feast of

St. Gregory, March 6th, the extra wine⁸⁾ froze in the chalice while I was reading Mass.

I have repeatedly made trips, during weather of this description, over miles of country, covered with ice, encountering suffering and danger to life and limb. Thus on February 4th (which day I have described in the diary containing my most striking experiences) I suffered more than during my whole previous life in Europe. Returning from an island, and engrossed in conversation in Indian, I lost my way, along with my Indian companion, on the vast expanse of ice of Lake Michigan; barred from sight of the shore by a thick fog, we walked many miles on the lake in a wrong direction, parallel to the shore, encountering vast masses of ice, heaped up by the late autumnal storms; we were constantly forced to climb over great, rough ridges of ice, exerting all our strength, for a day and a night, without food or drink, until the dawn of the following day permitted us to find the right way. During this trip I searched all my pockets and my pack, perhaps thinking I might find some crumbs of European bread, and to my great joy I discovered 2 nice crabapples, which an Indian woman had received from someone aboard a strange ship last fall and had placed in my pack. Never, during my days in Carniola, did I derive such joy from the pleasurable science of fruit-culture⁹⁾ as I did from these apples, which, giving thanks to Divine Providence, I chewed by small bits day and night, in order to induce a flow of saliva, which sated my thirst and soothed my hungry stomach. The cold was so intense that the drops of perspiration, falling from my forehead, froze as quickly on my coat as wax drippings harden in the cold. A rest of a quarter of an hour would have brought on a fatal numbness. Next to Divine protection, constant, strenuous, tiring exertion preserved my life. I longed to have all my European friends as witnesses to the efforts required to seek out the lost sheep among the Indians.

Throughout this unfortunate day I did not lose courage; rather I thought confidently, God, Who cleanses my soul by this suffering, has surely provided a consoling joy for me, as He has so frequently done. And I was not mistaken. For when I had returned home, I found two pagan girls waiting for me, requesting to be baptized. Having instructed them in the most essential knowledge, which they diligently acquired, I administered the Sacrament to them the Sunday following.

My joy was increased by the arrival of the Missioner from Mackinac, Father Boudure, who had come a distance of 30 miles with froz-

⁸⁾ Pierz actually writes: "Extra-Wein." He probably refers to the wine and water reserved for the purification and ablution after Communion. Ed.

⁹⁾ It will be remembered, Pierz was both academically and practically interested in grain, vegetable and fruit-culture. Ed.

en ears and toes, so that we could mutually confess. After I had removed my socks, frozen to my frozen feet, which were hard as stones, in cold water, reinduced circulation, and had slowly appeased my hunger with sips of maize-coffee, I again felt refreshed and well. Without the need of anyone's wishes for a good appetite my confrater and I ate a most delicious large Lake Michigan trout; and he and I rejoiced for three days in the Lord in the pleasure of our companionship.

A missioner in America is like a plaything in the hand of God. Sufferings and joys alternate constantly. No conquest for the Kingdom of God can be achieved here without exertion and the sweat of one's brow. Our dear Lord permits us to be humiliated and prepared by much suffering before He employs us as instruments of His mercy in the conversion of the pagans and allows us to enjoy the comfort of soul their spiritual re-birth causes.

I am perfectly content, in the most joyous sense of the word, in my present very arduous but also consoling field of labor. And I thank the Father of all for having led me with His protecting hand into this great Continent, where so much good can be done for the salvation of the souls of others and one's own soul.

I have no thought of envy for the comfortable life enjoyed by my European confreres, engaged in the cure of souls; rather I desire greatly to live and die in the midst of my holy Christian congregation in Lacroix, unless Providence, through the voice of my Most Reverend Bishop, should call on me to seek lost sheep elsewhere. All my people live in great humility and poverty, piously, sinlessly, entirely in the spirit of the pristine Christian community; all rejoice gratefully in the boon of the Faith; their sole frequent and tearful regret is that their departed forefathers and relatives have not seen and heard what the grace of Christ has wrought among the living. Ah, if I could but present this exemplary group of Christians as a living model to my own countrymen! Particularly the boys and young men, pure as angels, who distinguish themselves in song and prayer, in the reception of the Sacraments, and in the practice of all virtues, in successful rivalry with the girls and the married folks! The situation is precisely the opposite to that we are accustomed to in Europe.

The day of my departure from Lacroix draws near. My Indians are greatly saddened by this fact, especially my spiritual children, reborn in Christ, who, in order to make the best possible use of this time, very often congregate about me like good children around their father, to receive the consolations of religion and to strengthen their own faith. All of them shall remain deeply engraved in my heart.

In conclusion, I extend most cordial greetings to you, Reverend Dean, as well as to all

my brethren in the priesthood there, and my other friends and acquaintances, and commend myself to your prayers and your continued friendship. I remain, as long as I shall live, in profound esteem and reverence,

Your Reverend Deanship's

most faithfully devoted servant

FRANZ PIERZ, missioner

P. S. May I request you to forward the song to Birkendorf?

Collectanea

The most distinguished, because original American economist of the 19. century, Henry C. Carey, declared immigrants "coming from the Continent not only pay their own passages, but bring with them, also, considerable capital, by aid of which to become proprietors of land."¹⁾

Since the majority of immigrants to our country from the European continent proper came from Germany, Carey's statement indicates one reason for the numerous settlements of our people on land in rural America, north of the Mason and Dixon line, and in western Texas.

Carey's remarks point to a subject which would lend itself well to a thesis on "The Financial Resources of German Immigrant-Settlers on the Land in the United States in the Nineteenth Century."

Not a few Germans who came to our country in the 18. and 19. century were imbued with the true pioneer spirit. They did not tarry long in the cities, where they had landed, nor were they even satisfied to remain on the land in the Eastern States. They pushed on into the wilderness and were never afraid to tackle the forest. In fact, this is one of the outstanding characteristics of the German settlers in America. They preferred timber-land to the prairie.

There was entrusted to us recently a newspaper clipping regarding the death of Jacob Diebold, a member of St. Lawrence parish, New Hamburg, Missouri. The paper states, the deceased, a son of Ignaz and Catherine Diebold, had been born in Star County, Ohio, April 3, 1834. From there he had, ten years later, accompanied his parents to Scott County, Missouri, where the family settled near New Hamburg:

"On January 11, 1858, Mr. Diebold was married to Olympia Gauthier at New Hamburg by Fr. Leo [Osredkar, O.F.M., a Slovenian]. The young couple resided with his brother John for a few months, until they could clear the land of timber and put up a log house on the place where he died last week."

Jacob Diebold lived to be 91 years, 11 months and 1 day old; his family consisted of 6 children, 10 grandchildren and 22 great-grandchildren.

¹⁾ Principles of Social Science. Phila., 1860. Vol. III, p. 337.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, John Eibeck, Pittsburgh, Pa.
 First Vice President, Frank C. Blied, Madison, Wis.
 Second Vice-President, Fred A. Gilson, Chicago, Ill.
 Third Vice-President, F. W. Kersting, Pittsburgh, Pa.
 Fourth Vice-President, Mrs. S. C. Wavering, Quincy, Ill., Pres. Nat. Cath. Women's Union.
 General Secretary, F. J. Dockendorff, La Crosse, Wis.
 Assistant Secretary, Frank Stifter, Carnegie, Pa.
 Treasurer, George Korte, St. Louis, Mo.
 Marshal, Michael Weisskopf, St. Paul, Minn.
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis., John L. Jantz, Detroit, Mich.; Aug. Gassinger, Baltimore, Md.; A. G. Maron, M.D., Brooklyn, N. Y.; John A. Suellentrop, Colwich, Kas.
 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and the following five members-at-large: Chas. F. Hilker, Indiana; Geo. B. Doerger, Ohio; Chas. Knetzger, Ill.; Emmanuel Drescher, N. J., and Martin Klein, N. D.
 Hon. President: M. F. Girten, Chicago, Ill.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

Pius X.

Catholic Action During the Extended Holy Year

It is not unreasonable to trace a connection between the keynote of the Holy Father's New Year's allocution, his "Pray, pray, pray!", and the announcement of the extension of the privilege of the Holy Year to April 2, 1935, and to the entire world. The emphasis the jubilee year places on the imperativeness of prayer, penance, sacrifice, and on contemplation of the millennium of the Crucifixion of Our Lord, and that lent previously, by the Encyclical on "The Sacred Heart and World Distress", to prayer, work and sacrifice, is in keeping with the Sovereign Pontiff's oft-expressed conviction that the spiritual regeneration of mankind is indispensable for the reform of society, upon both of which the papal program of reform insists.

Mental prayer, contemplation of the mysteries of the final year of Our Lord's public life, is the burden of the Pontiff's plea for the Holy Year and of His hopes for the fruits it may yield. "Moved by this most happy centenary," His Holiness declared in the bull pro-

claiming it, "men should turn their thoughts, at least in part, from earthly and decaying things, in which today they are struggling so unhappily, to celestial and eternal things. Let them lift their minds from the fearful and sad conditions of these days to the hope of that happiness to which Our Lord Jesus Christ called us when He poured out His blood and conferred immense benefits of every kind. Let them withdraw themselves from the din of daily life and reflect in their hearts with themselves . . . May the most merciful Lord bring it about that the Holy Year . . . will bring peace to souls, to the Church that liberty everywhere due her, to all peoples concord and true prosperity."

What the Pontiff prays the Holy Year may accomplish—personal peace of heart, freedom for the Church, the correct solution of social, economic and political problems in every nation and the world as a whole—can indeed be achieved by the miraculous workings of Divine Providence, without human aid. But His Holiness has more than once insisted that such results may not be expected without human co-operation. Each of His Encyclicals is a plea for this cooperation as a means towards the attainment of its objective. And in "Quadragesimo anno" He writes specifically:

"Because of this new diffusion throughout the world of this Gospel spirit . . . We confidently look forward to that complete and much desired renewal of human Society, and to the 'Peace of Christ in the Kingdom of Christ', to which We firmly resolved at the very beginning of Our Pontificate to devote all Our care and pastoral solicitude . . . Receive, Venerable Brethren, who . . . are laboring strenuously and with admirable zeal in all parts of the world . . . towards this end of capital importance and necessity today, your well-deserved meed of praise: and with you all those, of the clergy and laity, whom We rejoice to see daily taking part in this great work and affording valuable help; Our beloved sons devoted to Catholic Action, who with extraordinary zeal aid Us in the solution of social problems, insofar as the Church in virtue of her divine institution has the right and the duty to concern herself with them. With repeated insistence We exhort all these in the Lord to spare no labor and be overcome by no difficulty, but daily more to take heart and be valiant."¹⁾

Catholic Action, assisting the Holy Father in the solution of social problems, and exhorted to continue to do so—what handsome recognition, what encouraging praise, what an inspiring appeal! Too, what an inescapable mandate! Surely, if the Holy Year is to aid towards the realization of the Pontiff's heartfelt hopes, and if the aims designated in His various Encyclicals are to be attained, the faithful must not be found wanting. More than ever, during the extended Holy Year, Catholic Action must "spare no labor and be overcome by no difficulty", so that the necessary human cooperation may be given to aims to which Catholic Action should be at all times pledged.

¹⁾ "Quadragesimo anno," Paulist Press ed., p. 44-5.

Practical Combatting of "Racialism"

Unfortunately instances like the following, evidencing a desire to avoid or overcome the "racialism in our camp," commented on in a recent issue, are all too isolated.

The officers of District League No. II, Young Men's Section, Cath. Union of Missouri, recently arranged for one of the two principal addresses at their quarterly meeting to be delivered by a Catholic Negro, professor at a public high school for members of his race in the capital, his subject being "The Race Problem and Catholic Action." Not only was the excellent address well received, but by the arrangement described the young men were tactfully brought into contact with a cultured member of the Negro race.

Again, at the testimonial dinner recently tendered the Auxiliary Bishop of St. Louis, the Most Reverend C. H. Winkelmann, by the men and women of the C. V. in Missouri, a table was reserved for and occupied by a group of Colored Catholics, who were thus made welcome at the "love-feast," as the chairman of the evening termed the gathering. Moreover, the Catholic Knights of America, at least in St. Louis—and other organizations, like the Franciscan Tertiaries, etc.—welcome Negroes to membership and attendance at joint meetings. Mutual approach between the two races is likewise fostered by the White Friends of Colored Catholics, whose St. Louis Branch embraces a number of members of the C. V.

Scholarships for Layfolk!

Little has been done towards assisting worthy Catholic young men and women to attend college or a university. Burses have been established in a number of seminaries, but the interests of the laity have been neglected in this regard. Able young Catholics not infrequently obtain scholar- or fellowships in non-Catholic institutions.

Here is an important field of endeavor open to Catholic organizations. Let them emulate in this regard the National Grange, now helping "lots of young people in a manner which has much to recommend it."

Bulletin No. 105, issued by the Grange Publicity Bureau, declares remarkable success to have attended the Revolving Scholarship Fund in New York state, "which by low interest-rate loans helps Grange young people toward getting an education beyond the high school." This policy was inaugurated, we learn from the *Bulletin*, several years ago with the aid of funds contributed by members of the Grange. Loans to Grange boys and girls in the Empire State alone are said to have reached a total of more than \$42,000.

Twelve other state Granges have created similar funds, all of which are functioning at the present time.

"The revolving character of such funds," says the *Bulletin*, "permits maximum usefulness from the money collected and the project is everywhere received with great enthusiasm by the local units of the organization."

Well conducted co-operative enterprises, including Credit Unions, by contributing a part of their profits to educational purposes, should ultimately lend their aid to so noble a purpose.

Let us note in this connection the Colonial Dames of St. Louis having established and continued to support a Scholarship in American Citizenship at the University of Missouri. It is awarded for four years and grants an annual stipend of \$250 to the high school senior in the state of Missouri making the highest grade in competitive examination in English, Modern and Medieval history, World history, American history, American problems, or Civics and Economics. The only qualifications demanded for candidacy are that the candidate, of either sex, be a native of Missouri and eligible at the end of the school term to enter the University of Missouri.

Both our people and Catholic institutions would gain from either loan-funds or scholarships such as those referred to.

An "Organized" Parish

Some few years ago we printed in these columns an article on "The Benevolent Society and the Holy Name Society," quoting a priest, prominent in his diocese and in the Holy Name movement, on the relative purposes and functions in the parish of the respective organizations. Essentially his remarks were based on the rôle such societies may play in congregations not yet thoroughly organized and those fully organized. Where men, women, young men and young women, and even the children attending school, were united in a veritable network of organization, the function of the Holy Name Society was entirely different than in a parish in which it was practically the sole organization of men and young men.

A type of the fully organized parish, such as this priest—incidentally he is not of Teutonic, but of Irish stock—had in mind, is St. Michael's in Milwaukee. The net-work of organizations embracing its members includes, according to the *Catholic Herald of Wisconsin* (Vol. XII., No. 41) the following:

St. Vincent de Paul Conference; St. Michael's Benevolent Society; Court of Cath. Order of Foresters; Court of Cath. Women's Order of Foresters; Branch of Cath. Knights of Wisconsin; Young Men's Sodality; Holy Name Society, Senior and Junior Sections; a unit of the Family Protective Association; Christian Mothers' Society; St. Agnes Society; St. Rose Y. L. Sodality; a Branch of the Cath. Women's Benevolent Society; a parish Auxiliary; a Parent-Teachers Association; a choir; an ushers' club; Branches of the Soc. f. t. Propagation of the Faith, the Apostleship of Prayer, the Rosary Confraternity, The Holy Childhood Association, the Confraternity of the Scapular, the Confraternity of the Immaculate Heart of Mary for the Conversion of Sinners; a Young Folks' Social Club; 2 Boy Scout troops.

The existence of so great a number of societies in one parish indicates the presence of a strong corporative spirit among its members,

an outstanding characteristic of the German race. Moreover, as Rome was not built in one day, thus this array of organizations did not come into being overnight, as it were. They were not foisted on the clergy and people of St. Michael's parish, but grew and developed as circumstances demanded an organization intended to meet a special need. There are, of course, reasons which militate against so large a number of societies; on the other hand, there is the attitude of the Church herself who places no obstacles in the way of any worthy effort, no matter how hopeless its future may appear to us, or how difficult its existence.

What Conventions Should Be!

A pregnant definition of the ideal character and purpose of conventions of Catholic Societies and Federations is offered by His Eminence Michael Cardinal Faulhaber, Archbishop of Munich, with reference to the Catholic Days of Germany.

"The Catholic Days are the annual retreat of the Lay Apostolate."

Accepting this ideal, as we should, for the annual meetings of our State Branches and the C. V. of men and women, we must plan these gatherings so that they may worthily fulfill the high purpose his Eminence has in mind. The agenda, from first to last, must be in harmony therewith. And the delegates must be men and women, able and willing to cooperate in the spiritual renewal of the movement and the organizations they represent.

The warrantedness of these contentions is well illustrated by an episode, which occurred in June, 1933. The mass meeting, a feature of the "Catholic Day" conducted in connection with the annual convention of our North Dakota Branch, was held in the abbey church of Our Lady of the Assumption at Richardson. Previous to the meeting the Bishop of Bismarck, the Most Rev. Vincent Wehrle, O.S.B., one of the speakers on the occasion—a priest and three laymen were the others—was requested to decide whether or not the Blessed Sacrament should be removed from the tabernacle and placed in a side chapel. The venerable Bishop, ever a champion of Catholic Action, declared:

"No. Our Lord is Catholic and He surely also would want to attend the Catholic Day."

Catholic Action would be more vigorously promoted if it were conducted more generally with a consciousness of the close union with God to be maintained. Bishop Wehrle's statement is in fact a challenge to those who would neglect the religious character of Catholic Action, and who, in consequence, fail to regard Catholic conventions, intended to foster the movement, in the light in which His Eminence, the Cardinal of Munich, views them.

Credit Union Principles and Practices

A discussion recently conducted between the officers of the Glace Bay (Nova Scotia) Fishermen's Union and interested experts, one of whom represented St. Francis Xavier University Extension Department, of Antigonish, illustrates our contention that credit unions should not be considered merely as intended to promote the habit of saving and preventing individuals from falling into the hands of loan-sharks.

The Fishermen's Union contemplates to call on the Federal as well as the Government of the Province to erect a fish plant at Glace Bay, to cost about \$10,000. At the meeting referred to it was pointed out that credit unions established in Glace Bay, Dominion and Reserve, now had a membership of one thousand members, who would cooperate with Glace Bay fishermen in marketing their catch. If the cold storage plant were erected there it would give incentive to the fishermen to go after the available market in a systematic way—operating a fleet of trucks, selling the fish a few hours after being taken from the water.

Lacking vision, a credit union will not be able to perform tasks of this nature. And to that extent will neglect the opportunities offered it to promote the interest of the very class this benevolent institution should serve.

* * *

In recognition of the services the institutions for savings have performed, the very first of which was founded in Germany one hundred and fifty years ago, a celebration is planned to be participated in by all savings banks of the country a hundred or more years old. According to a despatch from Berlin to the Universal Press no less than twenty-three such institutions in Germany have reached or passed the century mark.

American Catholics may be reminded at this time that Adam Mueller, a German political and social philosopher (1779-1829), a convert, favored and fostered the founding of these institutions early in the last century.

* * *

An interesting development is reported by Rev. C. F. Keyser, pastor of St. Anthony's, Milwaukee, regarding participation of school children in the parish C. U. and a loan granted a boy member.

"Recently," he writes, "I acquainted the school children with the aims and workings of our C. U.; the response has been very good. Thus far about twenty have become members, and one of them has already been granted a loan of \$9 for the purpose of purchasing a newspaper route.—The youngsters learn quickly."

* * *

Mr. B. L. Barhorst, Credit Union Consultant of the Central Bureau, recently advised the founders of the C. U. established in the St. Louis Police Department regarding numerous questions of operation and assisted in drafting their by-laws.

It developed, members of the small group initiating this C. U. had learned of the St. L. Cath. C. U. Conference and of Mr. Barhorst's association with it, and

that this knowledge was responsible for the invitation extended to him.

Study Clubs

An awakening of interest in Study Clubs is quite noticeable of late throughout the country. Requests for information on the organization of such clubs, programs of study, etc., etc., are received by the Bureau more frequently at present than for a long while back.

Unfortunately, it is not at all an easy matter to comply with such requests, chiefly for the reason that each case demands individual treatment. Lacking knowledge regarding the individuals intent on forming a club, their standards, interests, etc., etc., one is at a loss frequently to say what should be done and which program should be adopted or given preference. Some experimenting, it seems to us, will be necessary in most cases, and probably also elimination of individuals who have proven their inability to cooperate properly with the group.

The club, organized at Fort Wayne by a number of priests and lay members of the C. V. almost five years ago, is still holding the interest of its founders as well as of others who have joined more recently. "No member has missed a meeting except in case of illness, and this has not been a frequent occurrence," one of its members has written us. Besides Msgr. Thiele, the Rev. Frs. Hoerstmann, Reinig and Hoffman participate in the meetings.

A request for leaflets on the Child Labor Amendment was addressed to the Bureau by St. Boniface Study Club of Lafayette, Indiana; the Catholic Study Club of Little Rock, which has been conducting its classes successfully over a number of years, is now beginning the study of the Middle Ages and hence sought for "suggestions regarding suitable books for use in studying this period."

Another request, for helpful suggestions, comes from the Rev. Jos. H. Winkelmann, pastor of Sacred Heart parish, Richfountain, Mo., a rural congregation, who recently organized a study club for the younger parishioners.

The group is using Rev. H. Keane, S.J., "A Primer of Moral Philosophy" as a textbook.

* * *

The function of a Study Course is, says *The Extension Bulletin*, published in the interest of Adult Education by the Extension Department, St. Francis Xavier University, at Antigonish, N.S., "to produce enlightenment and leadership." The *Bulletin* emphasizes leadership because henceforth it should be "of a somewhat different type from that to which we are accustomed", exercised by individuals who attained to prominence through acquisition of wealth.

"From among those who have had the benefit of college courses," the *Bulletin* continues, "it is hoped will come leaders in group action." But there is also, and we would rather stress this aspect of the matter, "a great field for the disinterested leadership of farmers by farmers, of fishermen by fishermen, and of workingmen by workingmen." Associations are still to be formed; the various phases of self-help to be worked

up and put into effect. It is indeed, "all a clear call for leadership."

* * *

The young Jesuit theologians at St. Mary's, Kansas, are about to complete a three-year course of study of 'The Sodality,' conducted through the medium of a study club, with the intention of discovering the possibilities the sodality offers for the exercise and promotion of Catholic Action.

The first year was devoted to discussion of the nature, method of organization, and aims of the sodality; the second to consideration of practical ways of conducting these confraternities and of adaptation to local conditions, while at present special attention is being paid tasks that may be assigned to college sodalities. Topics thus far treated during the third year include: Catholic Apologetical Study and Catholic Evidence Endeavors; the Economic Backbone of Social Problems; Welfare Work Among Negroes. Modern Catholic Literature, Catholic Ethics and Economics, and Participation of College Men in the Liturgical Movement are scheduled for discussion.

* * *

A "Course of Nine Evening Classes" on "The Beginnings of Christianity" has been organized by the Rev. Maximus Poppy, O.F.M., National Director of the Third Order of St. Francis, in the Third Order Fraternity House, St. Louis.

The object is to "present Christian Doctrine through systematic reading and discussion of The Acts of the Apostles." The sessions of the study club, begun April 17, are to continue weekly until June 12.

Youth Movement

The Communist Youth League, known in Soviet Russia as the Comsomol, is said at present to number 5,000,000 members, boys and girls, young men and young women, allegedly "regimented in thought and deed as no other growing generation in modern history." Regarding the organization its official head, Alexander Kosiarov, sometimes referred to as "the Stalin of Russian youth," recently declared:

"If there is anything characteristic of this movement, it is the burning desire for education in our young people. And they want hard, real things rather than abstractions. Once the crowded courses in the universities were philosophy, fine arts, and the like. Now there is a rush for technique and engineering and specific economic subjects. We find it difficult to attract young people to political tasks. They are convinced the future belongs to the engineer."

* * *

The Catholic youth of Belgium is well organized, and on occupational lines at that. The numerically strongest body, the Young Christian Workmen, numbers 24,000 members. It consists of Flemings, no fewer than 6,000 of whom attended a study course organized for the training of local leaders.

17,264 young farmers, in 433 groups, constitute the junior branch of the well-known Belgian Boerenbond. More than 7,000 participated in a three-days retreat during the past year, and 2,436 in the twenty-five days of Recollec-

tion, while 500 joined a pilgrimage to Lourdes.

There exists, furthermore, an organization of junior employers. Although the number of its members is limited, the recent Congress at Kortryk was accounted quite successful.

Necrology

The memory of the late Msgr. Joseph Soentgerath, who departed this life February 21 in Cologne on the Rhine, should long be cherished by members of the Central Verein. Not only because of the distinguished services rendered by him, as successor of Msgr. Jessing, to the Pontifical College Josephinum, but before all in recognition of his connection with the C. V. Committee on Social Propaganda during the early years of its existence.

At the convention conducted in Dubuque in 1907, when our Federation charted its new course, leading to the establishment of the Committee named, the founding of the Central Bureau, and the subsequent efforts of both, Father Soentgerath promptly supported the leaders in the movement, and even offered the services of the Josephinum to the C. V. for the attainment of certain contemplated aims.

Specifically, he urged establishment of scholarships at this institution for the training of Catholic youths and young men for lay leadership and offered to inaugurate the required courses. Meanwhile he tendered the Committee the services, as member, of the Rev. Joseph Och, of the Josephinum's faculty, whom he later granted leave to attend the University of Freiburg in Baden, to qualify the better for the C. V. enterprise. During Father Och's absence in Europe, Msgr. Soentgerath served in his stead on the Committee, continuing his helpful advice and assistance, while granting the cooperation the two journals published by the Josephinum were able to extend.

Called from the Archdiocesan Seminary at St. Paul to the Josephinum in 1890, as Professor of Dogmatic Theology, Msgr. Soentgerath ultimately succeeded the founder as Rector of the institution. Confirmed in office by the Congregation of the Propaganda in January, 1900, he increased the prestige and fostered the growth of the Josephinum, whose destinies he guided until 1923. He returned to Germany after his retirement.—Born in the Archdiocese of Cologne in 1859, he was ordained at Rome in 1883, and raised to the dignity of Domestic Prelate in 1908.

* * *

An itinerant missionary, such as the pioneer days in Arkansas, not so long past, demanded; a colonizer; a founder of convents and parishes, and a builder of churches and schools, a hospital, and a hospice for visitors to Hot Springs, a lover of the Negro, the poor, the outcast,—such was the late Rt. Rev. Msgr. John Eugene Weibel, whom death called at Chur in Switzerland March 3rd, at the age of 81. The scene of his labors in our country was Arkansas, from the Mississippi to the borders of Indian Ter-

ritory, and more recently the northeastern section of the state. However modestly he treats of his long and arduous travels and efforts in "Forty Years of Missionary Life in Arkansas", printed in the *Fortnightly Review* during 1919 and '20, and published in German at Lucerne in Switzerland in 1927, the record proves the exceptional character of the man and his life and the indefatigable energy and fruitful initiative displayed by him.

The outstanding services rendered in the U. S. by Msgr. Weibel are recorded in part in the funeral oration delivered by Msgr. F. Hoefliger, Chancellor of the diocese of Chur, who sojourned for a number of years in our country. Printed in the *Schweizerische Kirchenzeitung*, the eulogy notes the young student's meeting, at Einsiedeln, with the later Bishop Martin Marty, who awakened his interest for the Missions in the U. S. Having joined the Benedictines at Maria-Stein, later sequestered during the Kulturkampf in Switzerland, he accompanied his confreres into exile at Delle in France. Ordained August 15, 1876, he set out in 1878 for St. Meinrad in Indiana, where he learned of the hardships the Benedictine monks and Sisters were subjected to in Arkansas. "In 1879," Msgr. Hoefliger declared, "he received from the Bishop of Little Rock, the Rt. Rev. Edward Fitzgerald, the Apostolic commission for his incomparable pioneer missionary labors and sufferings covering 43 years."

St. Scholastica, where Weibel assisted the Benedictine nuns to build and extend their little convent, and ministered to the needs of the farmers; Pocahontas, where he founded the convent Maria-Stein, and whence he was enabled to establish the Congregation of Olivetan Benedictine Sisters at Jonesboro, whose members later staffed the numerous schools he built—these places were selected by the preacher as typical scenes of the missionary's efforts, the blessings of which also other localities in Arkansas experienced.

Father Weibel spent the last ten years of his life in Switzerland, during seven of which he served as prison chaplain and teacher of English at a Mission Seminary. Characteristic of his love for the poor and derelicts, and their souls, is the circumstance, modestly related by the deceased to the Director of the Central Bureau, that, whenever he visited New York City he spent as many hours as possible in the confessional in an East-Side Church.

Are Cancelled Postage Stamps Really Useful for the Missions?

Not a few Catholics, we suppose, ask that question even today. Now an American missionary in India recently addressed to us the following communication:

"Many thanks for the parcel of stamps. Send all you can. Air mails (exc. U. S.) wanted on covers."

The writer is the indefatigable Father Henry Westropp, S.J., who began his missionary career among the American Indians, whom he left to labor among the true Indians in the Far East.

I read *Social Justice* regularly with pleasure as well as interest and advantage. I am of the opinion it is one of the finest and most useful and educational periodicals which come to my desk.

A leading Canadian co-operator

With the C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Rochester, N. Y.: August 17-22.

Cath. Union and Cath. Women's Union of Illinois: Springfield, May 13-14.

Cath. Union and Cath. Women's Union of Missouri: Hermann, May 13-15.

St. Joseph State League and Cath. Women's Union of Indiana: Lafayette, May 20-22.

C. V. and C. W. U. of North Dakota: Rugby, June 5-7 (tentative).

C. V. and C. W. U. of Connecticut: New Britain, June 9-10.

Staatsverband and C. W. U. of Texas: High Hill, July 17-19.

C. V. of Oregon: Salem.

C. V. and C. W. U. of Pennsylvania: East Mauch Chunk.

C. V. and C. W. U. of New York: Rochester, simultaneously with C. C. V. of A.

Cath. Union and C. W. U. of Arkansas: Scranton, September 2-3.

State League of California: San Francisco, Sept. 2-3.

C. V. of New Jersey and C. W. U. Branches: Trenton, Sept. 15-16.

State League and C. W. U. of Minnesota: Jordan, Sept. 23-24.

C. V. Convention Dates Set

The dates for the annual convention of the C. C. V. of A. and the N. C. W. U., to be conducted in Rochester, N. Y., have been definitely set for August 19 to 22.

This implies that the Committee on Catholic Action will begin its sessions on the 17th, continuing the next day, on which the Executive Committees of the two federations will also hold meetings.—The Committee on Arrangements in Rochester have conducted several entertainments to raise funds and have likewise prepared a tentative program for the routine events of the convention.

President's Plea for Joint Action

The desirability, yes, the necessity under present conditions, of adopting a program of common action, is stressed by the President, Mr. John Eibeck, in a letter addressed by him to the Presidents of the State Leagues and Branches affiliated with the C. V. He pleads, moreover, for a better understanding of the aims, purposes and endeavors of our organization. Likewise, for cooperation with the C. V. as well as the Central Bureau.

All conventions conducted by these major organizations should, Mr. Eibeck suggests, assume the nature of a mission, intended to not merely stimulate interest in Catholic Action, but to equip the delegates with the knowledge necessary to those who would participate in this apostolate. While he realizes that present critical economic conditions have militated against expansion

of our efforts, Mr. Eibeck is confident that the spirit of loyalty, which has ever distinguished the members of the C. V., will not permit our cause to suffer permanently from the effects of what will be known in history as the Great Depression.

C. V. Vice-President's Appeal

While calling attention to the opportunity the approaching conventions of our State Branches offer to promote the cause of the C. V., the 2d. Vice-President, Mr. Fred A. Gilson, urges membership committees to secure on these occasions at least one new Life Member and any number of Sustaining Members possible.

Mr. Gilson hopes delegates to this year's national convention may be able, provided his instructions are followed, to present to the Executive Committee for their confirmation, a considerable number of candidates. The enrolment fee is \$100 for the one class, and \$5 for the other.

Two State Branches Continue Essay Contests

It is gratifying to observe that the Minnesota and Texas Branches of the C. V., without relinquishing other endeavors, continue the essay contests they have promoted for a number of years.

Both contests are to be decided, and the awards assigned, at the annual conventions, to be conducted in July and September respectively. That arranged by the Texas Branch is intended to promote study of the history of the German Catholic element in the state, while the other is designed to foster the study of the German language.

The awards to be granted total \$57.50 in the former instance and \$127.00 in the latter. The Minnesota Committee, headed by the Rev. Francis J. Schaefer, D.D., designates students of German in Catholic high schools and colleges as eligible, while the Historical Committee of the Staatsverband of Texas, Mr. B. Schwegmann, Chairman, admits contestants from any Catholic school, college or university of the state.

Minnesota Branch Aids Missions and Drought Sufferers

A peculiar development in the relief endeavors conducted annually by the Minnesota Branch of the C. V. deserves being lifted out of their report on Mission Aid.

According to custom established some years ago by President Wm. A. Boerger, members of the State Branch of Men's and Women's Societies annually collect wearing apparel for the Missions of the Northwest, while the boys and girls attending grade and high schools are expected to contribute the yield of the pop-corn and bean crops grown by them for the Indians. Moreover, members are urged to remember the poor in other communities with surplus farm products.

It so happened that the Society at New Market contributed a carload of such products for the drought-stricken congregation at Salem, South Dakota. The cost of shipment, it was learned, was prohibitive. Therefore the lot was sold at auction; the proceeds, \$220.00, were forwarded to the sufferers at Salem!

No less than 35 boxes of wearing apparel were shipped to 11 Missions, together with 300 pounds of shelled popcorn and 80 pounds of beans.

A further valuable result of this Mission

Crusade is revealed in the action of a group of school children at Farming, in Stearns County. Encouraged by their teacher, Mr. Henry Schadegg, the youngsters collected entirely among themselves a quantity of children's clothing, 50 pounds of popcorn, and 70 cents in cash.—The beginning, it may be hoped, of active devotion to the Mission apostolate on the part of school children.

Hymn Cards for the Missions

What would those of our members, promoters of Catholic Action, who remember the Holy Father's admonition that assisting the Missions should be considered one of the prime works of Catholic Action, expect us to do with a request of the following kind? Addressed to us by an excellent missionary, the Rev. F. DeSnick, who writes from the Philippine Islands:

"Remembering your many past acts of kindness, and knowing the C. V. to be willing to advance the cause of the Missions, I make free to ask you to please suggest to some of your friends to assist you to print for us 1000 hymn cards, similar to those you furnished us with some time ago. However, we would wish you to use the hymns I am enclosing. You will notice me to have placed first the ordinary of the Mass, after that a few English hymns, and some Ilokano religious songs. I believe it possible to print all of them on one card, no larger than the one you have sent me previously. Should it be possible for you to print these hymn cards for us, I would divide them among the other missionaries here, eight Scheut Fathers, laboring in the Province of Nueva Viscaya. Here at Bambang the Methodists possess hymn-books, which they give to the people, and I must admit them to be far ahead of us in this respect. I believe these cards would be a great help to us."

Fortunately, it was not necessary to seek for a generous friend to enable us to print these hymn cards, intended to foster congregational singing among the Ilokanos. At Christmas, "Christopher, the Faithful," had put at our disposal a larger sum to be used at our discretion.

Our original hymn card, referred to by Father DeSnick, has been used also in certain Indian Missions of our country for a number of years. Having been told recently that a thousand copies were needed at present, while our stock was almost depleted, we expressed to the missionaries our willingness to print an edition especially intended for the use of the Sioux, provided they would send us a number of hymns in Lakota to be substituted for a like number of English hymns. Our offer was accepted at once, and we were told:

"'Pilamayaye' is the word the Dakota Indians use when they wish to thank a friend. It literally means, you made me glad. I now say 'Pilamayaye' to you. And I add another word which means that I am much pleased, 'Chantewaste', our hearts are happy. We designate you as 'Kola', which means friend. You have shown yourself Kola of our Mission."

An edition of both Hymn Cards, the one intended for the Ilokanos and the other for the Sioux, have been printed and forwarded to the missionaries.

Mission Needs

With a number of other gifts intended for the Missions, there came to us early in the fall of last year a chasuble of red velvet. Although somewhat worn in places, it was possible to restore it to a degree warranting its being sent to a priest in the Philippine Islands who had written he lacked vestments of every color except white.

Addressing the Bureau from the Cath. Mission of Cataggaman, Rev. Ricardo A. Jamias now tells us:

"You may not believe how much I appreciate the chasuble. You may say, it is not a new one; but let me tell you that it is for me a new one; it is really good and I never had one like it before. It is the first red chasuble in my Mission. For this reason I am most thankful."

While reporting a number of encouraging circumstances regarding his work, Fr. Jamias tells us, on the other hand, and with deep regret, that it was necessary for him to discharge his two catechists because he could no longer afford to pay them their five dollars monthly. He writes in this regard:

"I must now try to do all the work alone. Sometimes my bigger children help me, but, of course, they are not very efficient. I am confident you realize how difficult is the work in a poor Mission."

* * *

No less than five large Mission Stations, out of seven attended by a missionary in British Honduras, lack Stations of the Cross, although the missioner is of the opinion that this devotion is extremely practical for teaching the poor, simple people he has to do with love and veneration for the Divine Savior.

"In one of the Stations we have only small crosses attached to the wall," he writes. "Of course, they serve their purpose, but you know well the value of pictures, however plain and cheap, for the Maya and other Indians, among whom we are laboring. Whenever I reach one of the few places supplied with Stations of the Cross, I try to pray the Stations with the faithful, and it is most edifying to see them following the priest in so devout a manner from one to the other."

There are undoubtedly here and there sets of Stations available for the Missions. Of course, neither the pictures nor the frames should be too large, or too heavy, since they must, henceforth, serve in comparatively small chapels.

Latest Volume of 'C. B. and S. J.' Indexed

We have prepared a title page and list of contents of the twenty-sixth volume of our journal for those who intend to bind it. One thousand copies are available.

Libraries will be supplied with the Index, while interested individual subscribers are requested to write for a copy.

The beginning having finally been made, we hope to be able to gradually index the preceding volumes.

Miscellany

One of the few recent donations intended for the Foundation Fund was contributed by the Western Catholic Union. In accordance with the resolution adopted by the last convention of the organization, we have now received the second payment of \$100.

The V. Rev. Dr. A. J. Muench, Rector of St. Francis Seminary, St. Francis, Wis., and Member of the C. V. Committee on Catholic Action, on April 9th addressed the members of the Fourth Degree of the Knights of Columbus at a supper meeting on "The New Deal in Industry."

Among recent requests for leaflets and brochures published by the Bureau one, addressed to us by an inmate of Kalihi Hospital at Honolulu, and signed "I am another leper girl, Miss J....", asked for a few copies of "Memoirs of a Leper Girl", 14,550 copies of which have been disposed of.

The Director of the C. B. has been honored in a singular manner by the dedication to him of a volume on "Social Thought and Action. A Series of Social Sermons" by its author, the Rev. Albert Muntsch, S.J., Professor of sociology in St. Louis University. The publishers are the B. Herder Book Company, of St. Louis.

"The Catholic Viewpoint on the Child Labor Amendment" was discussed by the Rev. F. Eckhoff at the April meeting of the District League of St. Louis City and County.

Rev. J. E. Rothensteiner, pastor of Holy Ghost parish, and Rev. Jos. F. Lubeley, Spiritual Director of the League, emphasized the importance of the issue and the need for alertness on the part of Catholics throughout the country lest the amendment be ratified.

A tried and true friend of the C. V. and its New Jersey Branch, Rev. Adalbert Frey, pastor of St. Boniface congregation, Paterson, has been raised to the rank of Domestic Prelate to His Holiness.

Msgr. Frey, a native of Switzerland, constantly grants the four Societies in his parish, affiliated with the State Branch of the C. V., his counsel and aid, and consistently supports the undertakings of the Branch.

Oregon, together with other agrarian states, has felt the pinch of the depression down to the very marrow of the bones of its people. Nevertheless, a pastor in that interesting commonwealth has made it possible to pay for two years' subscription for our journal. His check was accompanied by the following explanation:

"It is difficult to find a few pennies even for a good cause, but it is worth it."

The author of a number of well-known volumes has written us:

"Were I not engaged on a book that deals with things spiritual, I certainly would devote my spare time to economics and sociology. I realize the need of doing so keenly, for it appears to me men are casting about in every direction for new values and standards. There is danger, therefore, that the eternal ones will be overlooked or neglected. It is these I will be occupied with chiefly for some time to come. Praying God's blessing on your excellent *C. B. & S. J.*, I am," etc.

"Our Catholic Youth and Athletics", and "The Church, the Foundation of Civilization", were the topics of the lectures delivered at the meeting of the Central Illinois District League, conducted April 8th at Lincoln.

Rev. J. F. Garrahan, of St. Patrick's parish, Lincoln, delivered the first, Mr. Arie von der Horst, of the same city, the second of the addresses. Remarks and suggestions by officers of the Cath. Union of Illinois were another feature of the program. The next meeting is to be held in Decatur.

Besides conducting its monthly meetings the New York City Branch of the C. V. makes it a point to cooperate with other organizations and to take part in celebrations and entertainments arranged by friendly organizations.

During the month the members participated in entertainments provided by the Mission Workers of the Little Flower, affiliated with the Cath. Women's Union, the Cath. Women's Union itself, the Kolping Society, and the Kath. Sängerbund, and in the observance of the 90th anniversary of the founding of the parish of the Most Holy Redeemer, in charge of the Redemptorist Fathers.

Among other District Leagues, the Catholic Federation of St. Paul provides for an educational lecture at each monthly meeting. At that conducted April 8th Rev. Francis Gilligan, of the Faculty of St. Paul Seminary, addressed the delegates on "Catholics and the Peace Problem," emphasizing the interest in this question evidenced by the C. V.

Adhering to its well established position regarding free text-books for pupils of public schools, the organization approved a resolution declaring: "The Catholic City Federation, in regular meeting assembled, in view of definite political plans now before the public, emphatically states it is irrevocably opposed to the editing, printing, publishing, and distribution of school books by the state."

Regretfully *America* calls attention to the announcement of the removal of the unique historical library and the collection of objects of historical interest from the quarters occupied by the American Catholic Historical Society of Philadelphia since 1895 to St. Charles Seminary at Overbrook. "This incident of the hard times will be unpleasant news to historical students," says the weekly. "The Philadelphia Society is our oldest organization of that character, having begun its work in July, 1884. There have been forty-four volumes of the *Records* published and their pages contain a

splendid collection of articles of research and study in local and national Catholic history."

This case clearly demonstrates the necessity that institutions of this or a similar nature should be able to rely on income from endowments. Proceeds from membership fees are too uncertain and can rarely be kept at a level sufficient to defray the expenses inseparable from the efforts of an association devoted to an ideal purpose over a number of decades and in the face of changed conditions of an economic nature.

The Central Verein displayed good judgment when it decided to endow the Central Bureau.

Book Notes

Received for Review

Muntsch, Albert, S.J. Cultural Anthropology. Bruce Publ. Co., Milw., 1934. Cloth, 421 p. \$3.75. Glenn, Paul J., Ph.D., S.T.D. Apologetics. B. Herder & Co., St. Louis. III. Edition, 1933. XX and 304 pp. \$2.

Cath. Rural Life Conference. Proceedings of the Eleventh Annual Convention. Held at Milwaukee, Wis., Oct. 16-19, 1933. Rural Life Bureau, N. C. W. C., 1312 Massachusetts Ave., N. W., Wash., D. C., p. c., 88 p. \$1. St. Bonaventure, Meditations on the Life of Christ. Transl. from Latin by Sr. M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis, 1934. Cloth, 441 p. \$2.75.

O'Brien, John D., M.D., B.S., An Outline of Psychiatry. For Clergymen, Seminarians, Social Workers and Educators. B. Herder Book Co., St. Louis, 1934. Cloth, 251 p. \$2.

Perrier, L'abbe Philippe, L'Encyclique Quadragesimo anno. Analyse et commentaires. L'Ecole Sociale Populaire, Montreal, 1934. 32 p., paper. 15 cents.

Gauthier, S. Exc. Mgr. Georges, La Doctrine sociale de l'Eglise et la Cooperative Commonwealth Federation. Lettre Pastorale. L'Ecole Sociale Populaire, Montreal, 1934. 31 p., paper. 15 cents.

Schwegler, Rev. Edw. S., D.D., Catholics and Calendar Reform. The World Calendar Ass'n., N. Y., 1934. 26 p., paper.

Lynskey, Eliz. M., Ph.D., Manchuria. The Problem in the Far East. The Cath. Ass'n for Internat. Peace, Wash., D. C., 1934. 69 p., paper. 10 cents.

Religious, or rather irreligious thought has shifted its point of attack. Men no longer argue regarding which is the true and which the false religion. They now presume to ask: Need there be any religion at all? The discussion as to which may be the true or the false manner of worshipping God has been similarly replaced by the bold query: Is there any God to adore?

Aware of this change, the author does not slavishly follow an old, traditional form of Apologetics, but stresses what must be emphasized in our day. The result is an up-to-date defense of our religion.

CLEMENT NEUBAUER, O.M.Cap.

Meditations on the Life of Christ. Attributed to St. Bonaventure. Translated from the Latin by Sister M. Emmanuel, O.S.B., B. Herder Book Co., St. Louis, 1934. Pp. xviii+441. \$2.75.

Sister M. Emmanuel, O.S.B., who is well

known for her numerous ascetical writings and translations, has performed splendid service in making these meditations available in a better and more complete translation. Although only part of the work is now ascribed to St. Bonaventure, and the remainder to an unknown author of the early fourteenth century, still the entire volume breathes the spirit of the Seraphic Doctor. Copious quotations from the writings of St. Bernard add unction to unction on almost every page. It would be difficult to find two other Doctors of the Church who are spiritually so closely akin to each other. Simplicity of style coupled with directness of application are outstanding traits of the meditations. The reader may occasionally be amused by the quaint elaborations of the scripture texts, but he can never fail to sense their urgent appeal. Originally composed for the benefit of a Poor Clare nun, the meditations lend themselves admirably and without adaptation to the needs of any lover of prayer.

S. B.

Huonder, A., S.J., At the Feet of the Divine Master. Fourth Series. B. Herder Book Co., St. Louis, Mo., 1932, VI and 274. \$2.25.

Father Huonder's readers will welcome this posthumous volume, completing his series of meditations on the life of the Savior. The final volume appears under the title "The Break of Dawn." The sketches are of the same excellent calibre that won such popularity for the first three series.

The author lets the Gospels tell their own simple and sublime story. His first concern is always to give a true-to-life presentation of his topic, employing exegesis, history, dogma, philosophy, the Fathers and the Councils to throw light on the scene. At most he suggests a practical application to the priestly life in a pithy closing sentence, e. g., "What graces, encouragements, and consolations are vouchsafed to the priest in the exercise of his sacred ministry, if only he has faith and trust in God" (p. 89).

The logical sequence of the individual scenes as well as their epic significance in relation to the whole plan of Creation and Redemption adds enormously to the interest and beauty of the work. By a masterly grouping of texts from the Prophets, the Evangelists and St. Paul the author sheds light on the meaning of many a familiar text.

The whole message is presented in the compact phrases of the inspired Word. The busy priest will not be compelled to read long passages before he reaches his "strong meat." The concrete and vivid description of the Gospel scenes also makes the book invaluable for the preacher. Father Hounder has performed a noble work in helping to bring the Sacred Scriptures nearer to the heart of every priest.

REV. MARK STIER, O.M.Cap., Ph.D.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Berufständische Ordnung, aber nicht gewaltsam vom Staat eingeführt!

I.

Mehr Macht dem Rechte,
nicht mehr Recht der Macht.

Die berufständische Ordnung ist keine Forderung der Gerechtigkeit, sondern der Liebe. Hierauf macht Pius XI mehrfach aufmerksam und wir wiederholen nicht ohne Absicht diesen entscheidenden Satz. Da diese Ordnung ferner nur mit den spezifischen Mitteln der Versittlichung herbeigeführt werden kann, ergibt sich von selbst, dass der Staat sie nicht mit Gewalt einführen darf noch kann. Dem Staat stehen hauptsächlich nur Gewaltmittel zur Verfügung, während die Kirche ihre Aufgabe mit den Mitteln der Versittlichung erstrebt. Durch Gewalt kann weder Liebe noch Sittlichkeit erzeugt werden; sonst wäre es leicht die Menschen alle durch die Polizei in den Himmel zu bringen. Wir brauchten dann keine Kirche mehr.

Wir sind schon so daran gewöhnt, den Staat als die Quelle des Rechts zu betrachten, dass viele meinen, der Staat müsse erst den Ständen das Recht "verleihen" ihre eigenen Angelegenheiten zu besorgen. Demgegenüber stellt schon "Rerum novarum" fest, dass die Stände auf dem Boden des Naturrechts stehen und darum der Staat sie nicht hindern dürfe. Die Pflicht des Menschen, Gott Rechenschaft über sein Leben zu geben, gibt ihm auch das strenge Recht auf seine persönliche Freiheit, weil sie die Vorbedingung für ein sittliches Handeln ist. Aus diesem Grunde hat der Mensch das Recht alles zum Leben Nötige zu erwerben und darüber frei zu verfügen. Angesichts der Schwäche der Einzelnen und der Bosheit vieler muss es eine Einrichtung geben, welche Freiheit und Eigentum der Menschen vor rechtswidrigen Angriffen schützt. Das ist der Staat. Aber nur der Mensch hat als solcher jenseitige Ziele, nicht der Staat. Der Staat steht also hinter

den Rechten der Bürger und ihren Organisationen, nicht vor ihnen. Der Schutz der genannten Güter macht die eigentliche Rechtsordnung aus, deren Aufrechterhaltung die erste Aufgabe des Staates ist, die er am allerwenigsten selbst verletzen darf. Alles, was der weiteren Verschönerung des Lebens und der Erleichterung der Erlangung des Endziels der Menschen dient, darf nur durch freie Vereinbarung mit den Mitmenschen erstrebt werden. In diese Bestrebungen darf der Staat zwangsweise nicht eingreifen.

Der Grund für diese Beschränkung der Staatsgewalt ist ein sehr einleuchtender. Wenn der Mensch sein Endziel nur durch freiwillige, gute Handlungen erreichen kann, dann erschwert eine zuweitgehende Gewalt ihm die Erlangung dieses Ziels. Zwang ist der Tod der Liebe, die der "Endzweck der Gesetze ist" (Röm. 13,8-10). Darum ist die materialistische Weltanschauung des Sozialismus, der überdies das 7. Gebot verletzt, so unvernünftig. Ueber Wesen, Zweck und Unterschied der Gesetze lehrt Thomas von Aquin: „Das erste Prinzip nun im praktischen Leben ist der letzte Endzweck. Der letzte Endzweck des menschlichen Lebens aber ist die Glückseligkeit. Also beschäftigt sich das Gesetz in erster Linie mit dem, was zur Glückseligkeit Bezug hat" (S. th. II, I, q. 90, art. 2). Ueber den Unterschied zwischen göttlichen und menschlichen Gesetzen schreibt St. Thomas ausführlich an derselben Stelle (q. 90-108). Dementsprechend beschränken denn auch alle Autoren die Grenzen der Staatsgewalt auf die Pflege des Rechts. Man kann darum feststellen, dass es Aufgabe und erster Zweck des Staates ist, die Freiheiten und Rechte des Menschen soweit mit Gewalt zu schützen, dass sie selbst ihrem Endziel zustreben können.

* * *

Der regelmässige Vorwand für die Ueberschreitung der Staatsgewalt ist das "Gemeinwohl". Dahinter verstecken sich natürlich auch Herrschaftsangst und Privatinteressen, sowie die Bequemlichkeit, welche dadurch der dornenvollen Arbeit der Versittlichung überhoben wird. Indess macht schon 'Rerum novarum' darauf aufmerksam, dass „der Staat auch unter dem Vorwande des Gemeinwohls keine Unge rechtigkeit begehen“ darf. Um in dieser Hinsicht sicher zu gehen, ist es notwendig, folgende Leitsätze vor Augen zu halten:

- 1) Das Wohl der Gesamtheit geht dem Wohle des Einzelnen vor.
- 2) Das Recht der Gesamtheit geht dem Rechte des Einzelnen vor.
- 3) Aber das Recht des Einzelnen hat den Vorrang vor dem Wohle der Gesamtheit.

Die Verletzung dieser Sätze, die ein organisches Ganzes bilden, führt geraden Wegs in

den Sozialismus, der auch dann Sozialismus bleibt, wenn er von Christen geübt wird. Das Gemeinwohl, soweit es der Staat mit Gewalt durchzusetzen hat, ist im wesentlichen gesichert, durch die Aufrechterhaltung der Rechtsordnung (St. Thomas, S. th. II, I, q. 100 art. 2). „Dadurch, dass der Staat diese seine primäre Aufgabe (Rechtspflege) erfüllt, wird das öffentliche Wohl im wesentlichen begründet“ (Prf. Dr. Alb. Stöckl, „Lehrbuch der Philosophie“, III S. 366). Die Aufrechterhaltung der Rechtsordnung ist nämlich die erste Vorbedingung für die Pflege des Gemeinwohls im Staate. Ohne Rechtssicherheit ist auf Erden überhaupt keine äussere Ordnung möglich. „Die Gerechtigkeit ist das Fundament der Staaten.“ Ein Staat also, der selbst das Recht verletzt, handelt gegen sein eigenes Prinzip („Rer. nov.“).

Aber die Päpste werden erheblich konkreter. In „Rerum novarum“ lehrt Leo XIII: „Innerhalb der von ihrem nächsten Zwecke bestimmten Grenzen besitzt demgemäß die Familie zum wenigsten die gleichen Rechte wie der Staat, in Wahl und Anwendung jener Mittel, die zu ihrer Erhaltung und ihrer berechtigten freien Bewegung unerlässlich sind. Wir sagen, zum wenigsten die gleichen Rechte. Denn da das häusliche Zusammenleben sowohl der Idee als der Sache nach früher ist als die bürgerliche Gesellschaft, so haben auch seine Rechte und seine Pflichten den Vortritt, weil sie der Natur näher stehen.“ Die Verletzung dieser Prinzipien würde „eine unerträgliche Beengung aller, eine sklavische Abhängigkeit vom Staate“ mit sich bringen. Und in der Enzyklika „Casti connubii“ heisst es: „Sie vergessen zu Unrecht dass die Familie höher steht als der Staat, und dass die Menschen nicht an erster Stelle für die Zeit und die Erde, sondern für den Himmel und die Ewigkeit geboren werden.“

Wenn auch die Enzyklika „Quadragesimo anno“ sagt, dass der Staat hinsichtlich des Gebrauchs des Eigentums „mit Rücksicht auf wirkliche Erfordernisse des allgemeinen Wohles“ die Pflichten genauer umschreiben kann, so betont der Papst doch oft, dass das „immer im Rahmen des natürlichen und göttlichen Gesetzes“ geschehen müsse und überhaupt nur hinreichend bestimmt sind... Das naturgegebene Recht auf Sondereigentum, eingeschlossen das Erbrecht, muss immer unberührt und unverletzt bleiben.... Darum hatte schon Leo XIII betont, der Staat dürfe das Vermögen seiner Bürger nicht durch steuerliche Ueberlastung aufzehren.“ Aus alledem ergibt sich, dass der Staat die Erlangung der notwendigen Existenz, zu deren Schutz er zuerst da ist, nicht selbst erschweren und sicher vom Existenzminimum keine Steuer erheben darf. Nach der Statistik haben aber dreiviertel der Bevölkerung Deutschlands ein Jahreseinkommen von 600 bis 2000 Mk., was ohnedies nicht reicht um eine Familie zu ernähren. Dazu ist

dieses Einkommen meist ganz unsicher. Obendrein zahlen durch unser ungerechtes System der indirekten Steuern, durch welche die meisten Gebrauchsgegenstände und sogar viele Lebensmittel belastet werden, die unteren Schichten, und gerade die kinderreichen, verhältnismässig die meisten Steuern. Es ist darum längst eingetreten was der Papst weiter sagt: „Wenn darum die Bürger und Familien, nachdem sie im Verbande der staatlichen Gesellschaft sind, seitens der letzteren Schädigung finden statt Nutzen, Verletzung des ureigenen Rechtes statt Schutzes, so würde der Staat eher als Gegenstand der Abneigung und des Hasses erscheinen, denn als ein begehrswertes Gut“ („Rer. nov.“).

Es ist lediglich eine logische Schlussfolgerung aus vorstehendem, wenn „Rerum novarum“ und „Quadragesimo anno“ erklären, dass der Staat die Bildung der ständischen Organisationen nicht hindern dürfe: „Wenn es nämlich auch zutrifft, was ja die Geschichte deutlich bestätigt, dass unter den veränderten Verhältnissen manche Aufgaben, die früher leicht von kleineren Gemeinwesen geleistet wurden, nur mehr von grossen bewältigt werden können, so muss doch allzeit unverrückbar jener oberste sozialphilosophische Grundsatz festgehalten werden, an dem nicht zu rütteln und nicht zu deuteln ist: wie dasjenige, was der Einzelmensch aus eigener Initiative und mit seinen eigenen Kräften leisten kann, ihm nicht entzogen und der Gesellschaftstätigkeit zugewiesen werden darf, so verstösst es gegen die Gerechtigkeit, das, was die kleineren und untergeordneten Gemeinwesen leisten und zum guten Ende führen können, für die weitere und übergeordnete Gemeinschaft in Anspruch zu nehmen; zugleich ist es überaus nachteilig und verwirrt die ganze Gesellschaftsordnung.“ Die natürliche und strenge Pflicht des Staates, die Vorrechte der Individuen, Familien und Stände zu achten, ergibt sich besonders aus dem Umstande, dass der Mensch dem Staate nicht freiwillig angehört, wie der Kirche. Der Mensch kann der Mitgliedschaft des Staates auf keine Weise entgehen und er war zudem vor dem Staate. Nur aus der Hilfsbedürftigkeit der kleineren Organisationen können die grösseren ihre Existenzberechtigung herleiten. Die Selbstverwaltung der Stände, ja sogar der Gemeinden und Länder ist heute fast völlig aufgesogen durch die Reichsregierung. Um nur ein Beispiel zu nennen: Alles, was die Landwirtschafts-, Handwerker- und Handelskammern tun — und noch viel mehr — das können die Bauern-, Handwerker- und Kaufmannsvereine selbst. Wir müssen viel mehr von Behördenab-

bau als von Beamtenabbau sprechen. Bei der Verurteilung des "Sozialismus als Bildungs- und Erziehungsbewegung" — und um Sozialismus handelt es sich hier — sagt Pius XI: „Aber Grösse und Ernst der hier drohenden Gefahr werden offenbar noch längst nicht überall gebührend gewürdigt, woher es denn auch vielfach an entsprechend entschlossenen Gegenmassnahmen fehlt. Vor dem hier drohenden Unheil zu warnen, ist Pflicht unseres Hirtenamtes. Möge sich jedermann darüber klar sein: Am Anfang dieses Kultursozialismus steht der Kulturliberalismus; an seinem Ende steht der Kulturbolschewismus.“ Schon 1894, am 9. September, schrieb der Kardinalstaatssekretär Merry del Val an den französischen Grafen de Mun, nachdem dieser sich in der Kammer gegen das sozialistische System gewandt hatte, einen zustimmenden Brief, in welchem es heisst: „Wer sieht nicht, dass die Domäne des Rechts viel zu weit ausgedehnt ist zum Schaden der Liebe.“ Allerdings, es ist erheblich leichter das Volk lediglich mit Gewaltmassnahmen zu regieren anstatt mit Belehrung und gutem Beispiel. Aber der Hauptzweck der Regierung wird dadurch bereitelt: die Versöhnung des Volkes.

Wenn der Absolutismus sich so stark entwickeln konnte, so hat das seinen Grund nicht zuletzt darin, dass man den Geist des modernen Staates nicht rechtzeitig erkannt hat. Weite Kreise wollen heute noch nicht sehen, was Geistes Kind der moderne Staat ist. Wenn eine Staatsgewalt, „wie sie durch die Natur und Vernunft gefordert wird, und wie sie die Dokumente der göttlichen Weisheit dartun, die wir in der Enzyklika über die christliche Staatsverwaltung entwickelt haben,“ am Ruder ist, dann darf der Bürger annehmen, dass seine Gesetze gerecht sind. Es liegt im Geiste des Christentums und seiner Hochachtung vor der Autorität, wenn die Völker solange vorausgesetzt haben, dass alles was die Staaten tun, rechtmässig wäre. Man kann aber eine solche Hochachtung auch überkultivieren. Jede Verwaltung hat den Geist der in ihr massgebenden Personen und führt die Verwaltung nach ihrer "Weisheit". In den meisten Staatsverwaltungen der Gegenwart kommt die göttliche Weisheit kaum zu Worte, wie die Päpste das oft beklagen. Selbst das Wort "Gott" haben die meisten ausgeremtzt. Wann hätte man denn gehört, dass in den Ministerien und Parlamenten die Bibel und päpstliche Rundschreiben zu Rate gezogen worden wären? Sogar eine führende katholische Zeitung machte sich vor einigen Jahren über diese Zumutung lustig; sie nennt das eine "wahrhaft tolle Philosophie" (Köln. Volksztg. 295, v. 14. Apr., 1919).

DR. CHRIST.

Aus Central-Verein und Central-Stelle.

Der Geist des Herrn macht es einer christlichen Sittenlehre für immer unmöglich, einem reinen Individualismus zuzustimmen, der die ursprünglich sittlich-seelischen Beziehungen des Individuums zur Gemeinschaft ausser acht lässt. Sie muss vielmehr auch in den soziologischen Zusammenhängen die Forderung erheben, in jedem Menschen den Ewigkeitswert und den Ewigkeitsberuf anzuerkennen und zu achten.

F. Tillmann, Professor der Moraltheologie.

Aus der Zeit deutsch-amerik. Glaubenskämpfe.

Wiederholt bereits wiesen wir auf die Geflogenheit der eingewanderten deutschen Liberalen hin, ihre kirchentreuen Stammesgenossen anzugreifen und zu verlästern. Die Generation von heute vermag sich von der rohen Gesinnung jener "Aufgeklärten", die auf Feuerbach, Vogt und Moleschott schwören, kaum einen Begriff zu machen. Diesen Leuten war nichts heilig; ihre Anmassung kannte keine Grenzen. Unser Centralverein hat sich auch durch den Rückhalt, den er neueingewanderten Katholiken deutschen Stammes gegenüber den Einflüssen dieser Leute verlieh, Verdienste um Religion und Kirche in Amerika erworben. Manch einer wäre unter das Netz materialistisch-atheistischer Anschauungen geraten, hätte ihm der Halt eines Unterstützungsvereins gemangelt. Längst nicht alle eingewanderten deutschsprachigen Katholiken waren gegen die so widerwärtigen Lehren des Vulgar-Materialismus gefeit. Er war Mode, er lag sozusagen in der Luft; seine Vertreter beriefen sich mit Nachdruck auf die Wissenschaft, den Fortschritt; sie waren aufgeklärt, frei, ihre Gegner aber unwissende, in geistigen Banden liegende Tröpfe. Sie beherrschten die deutsche Tagespresse; in der Politik spielten sie eine wichtige Rolle; mit den Bauern — von einzelnen Ausnahmen abgesehen, die ersten deutsch-amerikanischen Kapitalisten — standen sie auf bestem Fusse. Der aufgeklärte Bourgeois und aufgeklärte Zeitungsschreiber, Festredner, Dichter u.s.w. waren gute Freunde.

Einer der rohesten, aber auch einflussreichsten Männer dieser Gattung war der Deutsch-Ungar Dr. Samuel Ludvigh, der viele Jahre lang die "Fackel"¹⁾ veröffentlichte, während er zu gleicher Zeit das Land bereiste und Vorträge hielt. Seine in genannter Zeitschrift veröffentlichten Reiseberichte lassen ihn als einen hochmütigen, eitlen Menschen von niedriger Gesinnung erkennen. Dennoch vermochte er einen weitreichenden Einfluss auszuüben in jenen Kreisen, wo das "Knotentum", von dem vornehmgesinntere Liberale sprachen, zu Hause

¹⁾ Gegründet im Jahre 1849, erschien diese Vierteljahrsschrift bis zu Ludvighs am 12. Febr. 1869 zu Cincinnati erfolgten Tode.

war. Wes Geistes Kind er war, verrät folgende Stelle aus seinen 1866 zu Cincinnati erschienenen "Freien Schriften". Es heisst da, in dem Aufsatz "Die Kirche und ihr Zweck":

„Ihr beugt euch vor euren Pfaffen, weil sie euch vorlügen, sie seien Vermittler zwischen euch und eurem Gotte. Ihr glaubt euren Pfaffen, weil Regenten und Pfaffen euch die Quelle der Erkenntnis verstopfen und euch unwissend und feige machen.

„Ihr küsst dem Papste den Pantoffel, weil ihr Beseten seid in menschlicher Gestalt, ohne Wissenschaft und ohne Vernunft. Ihr arbeitet im Schweiße eures Angesichts und bezahlt eurem Pfaffen das Blutgeld, damit er gemächlich leben könne, und euch, Ihr Schwachköpfe, der Teufel nicht hole, sondern Ihr einst Könige und Priester werdet dort oben im Himmel. In den Himmel wollt Ihr kommen? Wisst Ihr denn, was und wo der Himmel ist? Ja, freilich, eure Pfaffen sagen es euch ja; aber Ihr wisst nicht, dass der vernünftige Teil derselben selbst nicht an diesen Himmel glaubt. Ihr seid gläubig; weil Ihr nichts wisst. Woher sollt Ihr etwas wissen von Naturkunde und anderen Wissenschaften? Ihr habt ja ausser eurem elenden Katechismus nichts gelernt. Ihr könnt ja kaum lesen und schreiben, Ihr armen Opfer despotischer Systeme.“

Ludvigh's Schriften, Aufsätze, Briefe und Ansprachen drücken durchwegs die gleiche Gesinnung aus. Etwas weniger roh, aber von denselben Geiste erfüllt, schrieb und sprach in Boston Heinzen, dem angesehene und einflussreiche einheimische Führer der öffentlichen Meinung sympathisch gegenüberstanden. Und beide waren, so zu sagen, nur die Koryphäen dieser Richtung; überall bellten und kläfften ihnen gleichgesinnte Geister nach. Jeder Turnverein, ja die meisten deutschen Wirtschaften, dienten als Forum für die Verbreitung des Materialismus und Atheismus blödester Art. Man traf da Menschen, die die Kennzeichen des Riesen Goliath an sich hatten, wie sie Matthias Claudius schildert:

Er hatte Knochen wie ein Gaul,
Und eine freche Stirn,
Und ein entsetzlich grosses Maul,
Und nur ein kleines Hirn.

Die Freien Gemeinden waren gleichfalls Brutstätten des Atheismus und in den deutschen Logen herrschte natürlich der Geist der Aufklärung. Was jene angeht, so besitzen wir das Zeugnis eines der führenden deutschamerikanischer Freidenker jener Zeit, Carl Lüdeking. In seinen "Vorlagen an die Tagsatzung 1868" erklärte er die "freie Gemeinde", sie der "Religionsgemeinde" gegenüberstellend, als die von der Religion freie Kulturgemeinde; ihre Verkündigung gilt der künftigen, auf Wissenschaft und Kunst sich gründenden "Gemeinschaft freier und gleichberechtigter Individuen"; ihr höchstes Wesen ist der "denkende Mensch", ihre höchste Würde, "Wissenschaft und Arbeit."²⁾

Der erfolgreiche Bourgeois standen diesem Treiben und dessen Führern wohlwollend und selbst fördernd gegenüber. Ludvigh führt z. B. in der bereits erwähnten Sammlung seiner Aufsätze folgende "Aktionäre und Mitglieder"

der Propaganda gegen Kirchen und Papsttum an:

Seipp und Lehmann, Brauer	Chicago.
J. A. Huck,	"
J. B. Miller,	"
G. Metz,	"
Arbeiterbund,	"
Turngemeinde,	"
Busch und Brand,	"
J. Huber,	Peoria.
R. Rudolph,	Springfield.
Dick und Bruder,	Quincy.
A. Heeb,	Dubuque.
B. Stroh,	Detroit.
Turngemeinde	Louisville.
C. Walter,	"
J. Uhrig,	St. Louis.
C. Gottschalk, Präs. der Washington Feuer-Versicherungs-Gesellschaft	"
C. Horn, Küfer und Präsident der deutschen Lebensversicherungs - Gesellschaft	"
M. Feuerbacher, Brauer,	"

Manche dieser Männer waren von Hause aus katholisch; von einem wissen wir, dass er anfangs Mitglied einer kathol. Gemeinde war in Chicago.

Diesen Einflüssen gegenüber gelangten Priester sowohl als auch treugesinnte Laien zu der Ansicht, die kathol. Pfarrei müsse möglichst eine geschlossene Einheit bilden. Es war, als wollten sie unter dem Drucke der Verhältnisse den Mahnruf Clemens Brentanos, "gehör der Welt nicht an!" wahr machen. So wurde die deutsche Gemeinde zum Ghetto ohne Mauern und Tore. Erst die dritte Generation hat es, allgemein gesprochen, verlassen.

Den Kampf seiner deutschen Glaubensgenossen mit den ungläubigen Stammesgenossen hat das irische Element nie in Betracht gezogen bei seiner Beurteilung der deutschen Katholiken Amerikas. Daher auch das vielfach schiefe, ja oft sogar unbillige und ungerechte Urteil, das von irischer Seite über uns gefällt wurde. Man wird vergebens in den Schriften und Kirchengeschichten irischer Autoren nach einem Worte der Anerkennung suchen für jene Generationen deutscher Priester und Laien, die nicht nur den Angriffen ihrer fanatisch-atheistischen Stammesgenossen Trotz boten, sondern in den deutschen Gemeinden wahre Burgen zum Schutz gegen den Unglauben schufen.

Es handelt sich hier um einen historischen Gegenstand, der wohl eingehenderer Beachtung wert wäre.

F. P. K.

Ein in Japan in der apologetischen Aktion sehr tätiger Ordensmann schreibt uns:

„Sie haben sich gewiss nicht geirrt in der Annahme, dass ich für Mäderbücher grosses Interesse habe. Ich besass bereits zwei derselben, aber gerade die von Ihnen gesandten hatte ich noch nicht; sie waren mir daher desto willkommener. Ich werde alles in dem Ihnen letzthin bereits mitgeteilten Sinn gut verwenden.“

Wir erneuern also unsere Bitte, halbwegs überflüssig gewordene Bücher und Zeitschriften weder dem Staube noch den Bücherwürmern zu überlassen.

²⁾ Deutschamerikanisches Conversations-Lexikon, N. Y., 1872, VI. S. 655.

Der Vater als Haupt der Erziehung.

Man würde sich nur einer geringen Uebertriebung schuldig machen mit der Behauptung, die Autorität des Vaters in der amerikanischen Familie, und selbst in katholischen Familien unseres Landes, sei so gut wie ausgeschaltet. Wie viele katholische Frauen unseres Landes, besonders wenn sie Abiturientinnen von High Schools und Colleges sind, werden ohne weiteres die Vorzugsstellung des Vaters in der Familie beim Erziehungswerk anerkennen? Oder ohne weiteres unterschreiben, was vor hundert Jahren ein katholischer Pädagoge erklärte in dieser Hinsicht (Universal-Lexikon der Erziehungs- und Unterrichts-Lehre für ältere und jüngere christliche Volksschullehrer, Schulkatecheten, Geistliche und Erzieher):

„Nach der Naturbestimmung ist die Mutter die Amme und der Vater der Lehrer des Kindes, beide aber die Erzieher desselben, und dies im ausgezeichneten Sinne des Wortes. Die Familie ist der angemessenste Grund und Boden, aus dem die Pflanze ohne Nachteil nicht zu früh verpflanzt werden darf. Sailer sagt hie von nach seiner eigentümlichen und scharf markierenden Weise:

„Die Mutter sei Amme, spricht die Natur, und sei es für ihr Kind! Und, wie die Mutter im Zustande der Schwangerschaft sich in angstloser, froher, liebvoller Fassung halten musste, um nicht Züge des ängstigen, wilden, unruhigen Wesens dem Kinde mitzuteilen: so soll sich auch die Säugende in derselben Fassung halten, um nicht mit der Muttermilch Giftstoff in Leib und Seele des Kindes zu verpflanzen. Religion und Liebe sind — die besten Säugammen, wie die besten Mütter. Und, wie der Vater Erzeuger des leiblichen Lebens, so soll er auch Erzeuger des freien, vernünftigen (geistigen) Lebens, und als Haupt der Familie, auch das Haupt der Erziehung und der erste Lehrer des Kindes mit Liebe, mit Tat, mit Worten und mit Geberden sein.“

Herausgeber dieses Lexikons war M. C. Muench, vormal. Seminar-Rektor, königl. Schulenaufseher und Pfarrer zu Unlingen in Württemberg. Das Werk erschien zu Augsburg im Jahre 1844. Uebrigens wird diesem so wichtigen Gegenstand demnächst eine längere Abhandlung im „Central-Blatt“ gewidmet werden, deren Verfasser der bekannte Dominikanerpater Adolph Dominic Frenay ist. Darauf sei bei dieser Gelegenheit bereits hingewiesen.

Missionsgaben, „Wohltat, Licht und Trost.“

Müssen wir immer wieder auf die von der Ungunst der Verhältnisse den deutschamerikanischen Katholiken auferlegte Pflicht hinweisen, die Missionen möglichst freigiebig zu unterstützen? Dieselben Gründe, die den verstorbenen hochw. Pfarrer Theodor Hammek veranlassten, an den C. V. mit dem Vorschlag heranzutreten, sich des Missionswerks tatkräftig anzunehmen, gelten auch heute noch; das verarmte Deutschland und das noch ärmeren Oesterreich vermögen die deutschsprachigen Missionare, deren Anzahl so gross ist, nicht mehr in gehöriger Weise zu unterstützen. Daher müssen wir in die Bresche springen.

Ohne zu klagen oder sich mit erneuter Bitte um Unterstützung an uns zu wenden, erklärt der hochwst. Georg Weig, Bischof und Apostol. Vikar von Tsingtao, in China, in einem jüngst an die C. St. gerichteten Schreiben:

„Die Missionsaussichten hier in China haben sich im letzten Jahre bedeutend gebessert, da, wenigstens was unser Shantung betrifft, wieder einigemassen Ruhe und Ordnung im Lande herrschen. Der Rückgang der Missionsgaben aus Deutschland erfüllt uns dagegen mit grosser Sorge. Gebe Gott, dass Amerika nach Ueberwindung der Depression wieder in die Bresche zu springen vermag. So sorgt die Vorsehung immer wieder für das gottgewollte Werk der Heidenmission.“

Des weiteren beweist das Schreiben des hochwst. Apostol. Präfekten von Nagoya in Japan, Joseph Reiners, wie ernst die Lage der Missionen in finanzieller Beziehung ist. Den Empfang eines Checks bestätigend, schreibt uns dieser Missionsbischof:

„Die Gabe ist in dieser harten Zeit, wo anscheinend die Aussicht auf Besserung der Weltlage immer geringer wird, eine außerordentlich grosse Wohltat für uns, ein Licht und ein Trost von oben. Immerhin könnte es uns schlimmer gehen. Es scheint, Gott der Herr hat die Missionen unter seinen besonderen Schutz genommen, sonst wären wir längst zugrunde gegangen.“

Bescheiden bittet der hochwst. Hr. Reiners da noch am Schluss seines Schreibens:

„Erinnern Sie sich unser wieder, wenn wir an der Reihe sind. Auch Messstipenden wären eine grosse Wohltat für uns.“

Bischof Weig spricht in seinem Briefe von den so tatkräftigen Bemühungen des C. V. den Missionaren zu helfen und wünscht unserem Verbande und seinen Bestrebungen Segen. Dieser wird nicht fehlen, wenn wir das, was der Hl. Vater öfters eines der Hauptwerke der Kathol. Aktion genannt hat, nämlich die Unterstützung der kathol. Missionen, kraftvoll fördern.

Miszellen.

In dem vom Luzerner Tageblatt ‘Vaterland’ dem Andenken des anfangs März in der Schweiz verstorbenen Prälaten Johann Eugen Weibel gewidmeten Nachruf fallen folgende Sätze besonders auf:

„Sein Herz war weit und offen für alles. Polemik gegen Andersgläubige liebte er nicht. ‘Unsere Werke und unser Beispiel müssen für die Richtigkeit unseres Glaubens sprechen’, das war sein Wort.“

Es gibt nicht nur ‘wandernde Monstranzen’, sondern auch Orgeln, die ihren Platz von Zeit zu Zeit verändern.

So wurde der C. St. unlängst ein solches Kirchenmöbel angeboten, das sich z. Zt. im Besitze einer nicht-katholischen Dame in Oklahoma befand. Heute dient die Orgel in einer katholischen Mission unter Mexikanern im Staate Texas, die von deutschen Ordenspriestern betreut werden. Vermittelt wurde die Gabe von einer katholischen Dame, nichtdeutscher Abstammung, die seit Jahren unsere Mitarbeiterin ist.